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DEVOTIONS

IN THE ANCIENT WAY OF OFFICES,

WITH

Psalms, Hymns, and Prayers,

FOR

EVERY DAY OF THE WEEK, AND EVERY HOLY DAY IN THE YEAR.

With a Preface.

BY GEORGE HICKES, D.D.

(Reprinted from the Edition of 1717.)

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TO THE READER.

It is not the respect for the Reformer of these Devotions, which I acknowledge to be very great, nor any thoughts of advantaging the bookseller, for which I write this Preface, but a pure and uninterested desire to give some account and character of this book, which, in one dress or other, hath been sent abroad no less than twelve times into the world.

It hath had four editions unreformed from the Roman Catholics, in the last of which is added, *The Office for the Blessed Virgin*, which, J. S. in the Epistle Dedicatory before the second edition, assures us was begun by the excellent Author before he died, who intended to annex it to his Devotions; and truly, I cannot but wonder, who he was that durst undertake to finish a piece, that this Apelles left imperfect, especially after so great a judge of

sense and style as Mr. S. hath said, that. "It was so inimitably excellent, that scarce any would be found, in all respects, able to match his sense and expression, or finish it as it ought." It hath had five editions more, as it was reformed by the Reverend and worthy Mr. Dorrington, and a great part of it hath had divers other editions in stolen books of devotions, whose mercenary authors have wisely concealed their names, lest their plagiary practices should be proved upon them. It now presents itself the fifth time in a new reform unto the world, in which I do not doubt, but it will yet have many more editions, and, perhaps, as many as any book of devotion, in what language soever, except the Psalter, ever had. For though Mr. Dorrington's reform of it hath very well deserved the good reception it hath found, yet it was not altogether so acceptable to some discerning, as well as devout persons, who were skillful in Divine offices, and curious in the theory, as well as constant in the practice of devotions. Among these I have known not a few, who chose to mark with their pencils whatever was amiss in the unreformed devotions, that they might use them for own private benefit in the Author's own method, rather than in that of Mr. Dorrington, which, in their judgment, was not so inflaming, nor fitted for the great and delightful benefit of social devotions, for which the divine Author (so I cannot but call him) seemed principally to contrive his book, though it is no less fit for solitary devotions, than that of Mr. Dorrington's is.

Besides, they objected, that Mr. Dorrington had contracted the four daily offices into two, that he had omitted the Lessons; as many of which as are Canonical Scripture, the devout Author of this reform hath continued in the version of the Church of England; that he had not reformed the Office for the Dead; that in the other he had left out many things, which they think as useful as any he had taken in, together with the Versicles, Responsories, and Antiphons, as such; which with the Psalms make up that alternate way of devotion; which, as being the most edifying and excellent way of worship, was used in the best and purest ages of Christianity, and truly resembles the worship and devotions of the great choir of saints and angels in the Church triumphant, that most glorious Jerusalem, which is above.

Wherefore to oblige those devout persons, who desired another reformation of those devotions, another is here presented to them in the Author's own way, from the pen of a most pious, as well as ingenious, and ready writer, who hath not left out, or altered anything, but some few sentences and expressions which hindered those offices from being introduced into the closets and oratories of the more devout sons and daughters of the Church of England, especially of those who delight in the more heaven-like way of worship; I mean in alternate, or choral-like devotion, which it is in the power of every devout master or mistress of a family, or any two or more religious persons, who happen to live in the

same house or neighbourhood, or to travel together in the same journey, to exercise themselves in at vacant times, to the honour of God, Whom they delight to worship; the comfort and satisfaction of their own consciences, when they find their souls so quickened and delighted in bearing their parts in such harmonious devotions; nay, to the unspeakable inward joy and exultation of the immortal spirits within them, which have ravishing foretastes of heaven in those heaven-like exercises, which make this life, much more than solitary devotions, resemble that which is to come.

But of all others, none have it in their power to practise this most delightful way of worship in the heaven-like fellowship of alternate devotion to so much advantage as religious societies, consisting of two or three or greater numbers. It is to such votaries that I particularly recommend this book of devotions, which, in other forms, hath already more than once been recommended to the Christian world. J. S. who, I suppose, is Mr. John Serjeant, in the Epistle Dedicatory of the Second Edition tells us, "That it is the most substantial part of Divinity, rendered usefully practical, the best matter delivered in the best manner, and that it neither needs nor courts any man's patronage to set it off, as being above all the ends at which dedications commonly aim, nay, above all the world itself, as confining upon its nearest neighbour heaven." The Reverend and most worthy Mr. Dorrington, to whom the world is so much obliged for the first reform of it, tells us,

in the Epistle Dedicatory, "That it is a book very excellent in its kind, and worthy, as such, to be recommended to the world; that it is fittest to possess men's minds with that pure and peaceable wisdom which is from above, to excite devotion in the coldest and most careless hearts, nay, to possess with a love of devotion, our too nice and witty age, as being rational, solid, and ingenious in its highest flights." He thinks no book of devotion of any author of the same communion comparable to it, and, reformed from the errors with which it was first composed, he thinks it as fit to possess men's minds with an affectionate and powerful sense of the truths of Christianity, as any book that can be met with, unless any one will except the Exposition of our Church Catechism, composed for the use of the diocese of Bath and Wells.

But before I proceed further in the character of this divine book, I think fit to give some account of its offices, with some directions about the use of them, which those who are not well versed in divine offices, will not otherwise easily find out.

Know then, it consists of twelve offices; one for every day in the week, one for our Saviour's feasts, one for the Holy Ghost, one for Saints, and one for the Dead, which the Author of this reform hath entitled, *A Preparatory Office for Death;* and one for a Family.

The offices for every day of the week, though indeed they may be used on any other day, are appropriated to their respective days, not only for

the sake of order or method, but for particular reasons, upon which the great Author had his eye in their respective appropriations. This appears from the offices themselves; as in that of Thursday, which is all upon the subject of the Holy Eucharist, and its institution, because on that day our Lord before His passion appointed that holy Sacrament, and *commemorative Sacrifice*, to be a perpetual memorial or commemoration before God as well as among men, of the great propitiatory Sacrifice He made upon the cross.

The subject of *Friday's Devotions* is our Saviour's sufferings, and our redemption by them.

Saturday's Office is upon the same subject of our Lord's meritorious sufferings, with a particular respect to the victory He thereby obtained over sin and death, and the power of darkness.

Sunday's Devotions are chiefly upon the subject of our Lord's glorious resurrection, with some Psalms in it which become the Christian Sabbath, upon God's finishing the creation and resting from all the works which He had made.

The *Office of Monday*, which was the second day of the creation, is all composed in the praise of God for the works of creation, and in celebrating His infinite power, wisdom, and goodness as of the great Architect of the world, Who made it with infinite skill and art, in number, weight and measure.

Tuesday's Office is made in the praise of God, as preserver and sustainer of all that He hath cre-

ated, and particularly as the preserver and guardian of men.

Wednesday's Office is appointed to adore God, as the great Governor and Sovereign of the creation, Who appoints every creature its proper office, and guides all the motions of the universe according to His own infinite wisdom and counsels, so as to bring about His own glorious designs.

The *Office of our Saviour* is all contrived to set forth His nature, as Mediator and Redeemer, and the praises of His infinite love towards men in undertaking and accomplishing the great work of our redemption.

The *Office of the Holy Ghost* is all in the praise and adoration of the Holy Spirit of God, the third person in the blessed and undivided Trinity, as He is our Sanctifier, where, after asserting His eternal procession from the Father and the Son, and His equality with them in glory, the Author celebrates His praises in most divine Psalms and Hymns, as the Author of our second birth, and glorifies Him for all His gifts and graces, and comforts to the sons of men. More particularly for illuminating our understandings, and sanctifying our wills, for helping us in our prayers, and assisting us against evil spirits; finally, for being our director, guide and counsellor, for making our bodies His temples, and for finishing the mystery of our redemption; withal, praising our Lord for sending Him in His miraculous effusions upon the Apostles punctually, according to His promise, and shewing how every person,

in the blessed Trinity, as One co-infinite goodness, contributed to our redemption, and graciously agreed to complete our felicity.

In the *Office for the Dead*, every thing is said, that the subject of death, or our preparation for it can require. There is set forth in most affecting manner, the misery and vanity of man, as mortal; the excellency of his better and immortal part; the happiness of departed spirits; the moderation with which we ought to temper and limit our sorrow for our dead friends; how nearly it concerns us to secure our peace with God before we die; with many things interspersed concerning the resurrection, and the last judgment, and the impartial and indispensable justice of God in inflicting death without distinction, or respect of persons, upon all sorts, ranks, and conditions of men.

In the *Office of Saints* are described, in most devout manner, the Sovereign Majesty and glory of God as King of Saints and Angels, the glories of the other state in the kingdom of heaven, the union of Prophets, Apostles, Martyrs, and Confessors, and and all the Saints departed, in one happy fellowship with Angels and Seraphims; the wonderful progress from grace to glory; the immense goodness of God, Who rewards such imperfect services and short sufferings with infinite rewards; and the obligation which lies upon us to mention the saints departed with honour, to commemorate and imitate their virtues, to follow their blessed examples, and reverently to obey the Church in observing those

festivals, which she hath appointed to remember their virtues, and recite their sufferings for our own edification, their honour, and the glory of God, to Whom the Church of England, in her excellent Office of Communion, first after the Reformation, did, in most Catholic manner, offer most high laud, and hearty thanks for the wonderful graces and virtues which He had declared in all His saints, and by them bestowed upon His Church from the beginning of the world.

In the *Office for a Family* is briefly comprehended all what relates both to the erudition and devotion of a Christian family, and all the stages of human life are fitly represented, with the various dispensations of God toward mankind, from the beginning to the end of all things, in order to our final and perfect restoration. And as families are founded in the society of man and woman, as first instituted by God; one main part of the service proper for a family, turns upon a religious and useful discourse of the evil and good which have been derived to mankind by woman, being part of the reformation of the Office for the Blessed Virgin, said to be written by the same Author; and which in all the former editions was entirely left out.

Every one of these offices hath four parts, the last only excepted, and every one of these parts may, as they are reformed in this book, be performed in single or solitary devotion, in a quarter of an hour or little more, which make but a small part of time in every day to spend in God's service, and may

well be spared from our other common employments, or from our vacant hours wherein we do nothing, or are apt to do ill, and are much better spent than in giving and receiving vain, idle, and unprofitable visits, or wasting our precious hours in places of public and dangerous resort, or long and tedious dresses, one of the great sins of this age, or foolish amusements of our thoughts, which so many times in the day might be so nobly entertained with the sublime and ingenious notions of this book.

Two of these four parts are allotted for the morning or forenoon, and two for the evening or afternoon, at such hours as every one may find most convenient for himself, if he is a single person, or as many agreeing together may appoint with least inconveniency to themselves. If a single person happens to be engaged unawares in business or company, or to be in a journey or voyage with others, he may retire with his book for one quarter of an hour into some recess in a house, garden, or field; and a master of a family, that hath appointed hours of devotion, may order his books to be laid at his appointed hours, and invite his friends who come in to join with him, if they are such as he may communicate with, or they with him; or if not, with all civility, he may borrow so small part of an hour of them while he says his prayers. This custom, if generally observed, would soon bring religion, and religious persons into credit, honour and veneration; and, I hope, no man will be so uncharitable as to think, that while I thus recommend set hours of

devotion, I am so superstitious as to put any trust in the bare recital of a few Psalms, and prayers, and hymns, at such and such prescribed times, but that I do it to restore the ancient practice of devotion, which was in use among the Jews and the Primitive Christians, among whom the distinction of Hours for Prayer was not the effect of superstition, but a rational institution, in which they agreed, as it were by common inspiration, as the best means of advancing piety and devotion.

Of the last five offices, that of our Saviour is to be used in all the Sundays in Advent, and the Festivals of our Saviour, as Christmas Day, the Circumcision, or New Year's Day; the Epiphany, called among us from the times of the Saxons, the Twelfth Day, the Annunciation, Passion Sunday, which may be innocently observed, though not noted in the Church of England Calendar; Palm Sunday, and Ascension Day.

The *Office of the Holy Ghost* is to be said on Whitsunday, Monday, and Tuesday; and may with great comfort and benefit to serious persons, be said or read at any other time.

The *Office of the Saints* is to be used on all the proper festivals or days of commemoration of particular saints, whose offices are also here added by the excellent Reformer of the devotions; and the use of them is in a peculiar manner comfortable and proper to all Christians, who are truly persecuted for doing, or not doing anything contrary to their Christian duty, and the Laws of God.

The *Office for the Dead* is intended to be said at discretion upon all occasions of epidemical diseases and mortality, upon the death of our neighbours, friends, and relations, or upon the anniversary day of the death of any person, whose departure we think fit to commemorate, as long as we survive them; or sometimes a devout person may have occasion or inclination to say one or other of these offices on any day of the week with great advantage, which may be done, omitting the proper offices of the day; and the proper Festivals shew the times when they are to be used.

And the *Office for a Family* is not confined to any time, but may indifferently be used at the discretion of the master or mistress thereof; upon such ordinary days when no proper service is appointed.

Note, this is the only office of the twelve, which will not agree with solitary devotion, as well as with that which is social; as being calculated chiefly for the use of religious families.

As for directions in using these offices, none are to be given to those who use them alone; but they are wholly left to the government of their own discretions. But when two, or more, say them together, it is fit they should observe some orders and rules in their social devotions, for which purpose I propose these which follow.

First, as to the place; let it be some private oratory, if any such can be had, at least some retirement, if the house where they meet will afford any such.

At Matins, both falling down on their knees, let them implore the assistance of God; A. saying, "Prevent, we beseech Thee," etc. Then, both rising, let them say together, "In the Name of the Father," etc. Then let A. say the Invitatory, and B. repeat it every where as in the book. Then, both continuing standing, let A. repeat one stanza of the Hymn, and B. the other. Then let A. say the Antiphon, and B. begin the Psalm, which they are to recite alternately; or, if they like it better, let the Antiphon be said at the beginning and end of the Psalm, and the verses of the Psalm be read alternately in the way of Psalmody, according to the present practices of most congregations of the Church of England, which makes a most divine harmony in worship between the Priest and Chorus of the people. But the way of reciting the Antiphon, and the verses of the Psalm alternately, is preferred by the Reformer, as well as the Author of the Devotions. The Primitive Church had them both from the Synagogue; and there are many examples of both to be found in the Book of Psalms. At the end of every Psalm, let A. say, "Glory be to the Father" etc., and B. "As it was in the beginning," etc. both continuing to stand, and shewing some other sign of worship, by bowing the head, or lifting up the eyes to heaven: for in all devotions, the exterior worship is never to be neglected; and those stiff, morose, and saturnine votists, who are so sparing of bodily adoration in our most solemn services, refusing to stand at the singing of Psalms and Anthems, or to bow to God

before His holy altars, act not only against the common notions of mankind, and the nature of Divine worship, but, if they would observe it, against their own inclinations; which, if not restrained by false preconceptions, or warped contrary to their bent by perverseness of humour and education, would naturally prompt them, like other men, to declare their inward by their outward adoration, and join the worship of the body with the devotion of the soul. The Psalms being ended, let A. read the Lessons, and B. the Responsories, till he come to the first star, and then A. is to read to the second star, where B. is to repeat what A. said before, as is directed in all the Responsories.

The great hymn called Te Deum, concludes the Snnday Matins, or begins the Lauds. Benedictus, or the song of Zacharias, is used after the Antiphon, which follows the Hymn in Sunday Lauds. Magnificat, or the song of the blessed Virgin, is recited after the Antiphon, which follows the Hymn at Sunday Vespers. And Nunc dimittis, or the song of Simeon is repeated after the Antiphon, which follows the Hymn in Sunday Compline. And this last service is concluded with the Versicle and Responsory, beginning at "Vouchsafe," etc.

All these may be so used in the same order in other offices, where they are not printed at large; but those who have a mind to use them in the other offices, may receive them in their proper places without any other inconvenience than of turning

to the places, where they are printed in the Sunday Office.

Every office may also be concluded with the solemn benediction, viz., "The peace of God," etc. But if he is not a Priest that speaks it, "our" is to be said instead of "your," and "us" instead of "you."

Also the same Invitatory may serve to begin all the other parts of every office, as well as the Matins, and the same directions will serve to guide all devout persons in the use of them; and, at any time, when unforeseen accidents and business will not allow them to say them at distinct hours, they may pass immediately from the Matins to the Lauds in the morning, and from Vespers to the Complines in the afternoon. And it is to be noted, that any other prayers or forms of prayers, for the morning or evening, as for the king, the Church, or our friends, or intercessions for any other persons, or petitions for things; as also any forms of thanksgiving, may be used in any, or all the parts of these offices, as prudence shall direct them in their solitary devotions, or as religious companies, or societies, who join together in social worship, shall agree among themselves.

Thus much I thought fit to premise concerning the excellency of these offices and the use of them; and, I hope, no friends to piety or devotion will, through prejudice, or other human weakness of understanding, dislike them because they are Reformed Devotions. Far be this from any man,

who would be thought wise or good, lest by the same power of prejudice or passion, if God do not restrain him, he should come to dislike our pure religion itself, and its common worship, because they are both reformed.

There are some among the learned, as well as among the more common sort, that are subject to such prejudices against the Church of Rome; they are apt to think that there are no true fruits of piety among those of that Communion, nor any helps to heaven can come from thence. But these persons should consider that there are three sorts of men in that Church, who are not so accountable for the errors and corruptions thereof. Some through the powerful influence of education, and the invincible, or almost invincible ignorance, that attends it, do not discern the great faults of their Church, and God being merciful to such men's mistakes, gives them His Holy Spirit, by the assistance whereof they bring forth the fruits of true piety, and among these we may find many persons eminent for humility, purity, charity, devotion, gentleness, self-denial, and resignation, and other Christian graces, and where we find men in dangerous communions, so secured against the dangers of them, by the special favour of God, we ought to magnify His goodness, and their examples ought to provoke us to emulation, and to imitate, or rather out-do the patterns they set us in good works.

Some there are again who, knowing the controverted doctrines and practices of their Church, and

the heavy charges we justly lay upon them, yet, through the modesty and humility of their tempers, joined with a credulous charity, and great admiration they have for that Church, upon the account of some* glaring but accidental advantages which other Churches want, they are unwilling to enter into a thorough examination of the points in controversy, thinking it the safest way to make no strict researches, but deny their understandings in some things, as they do their wills in others, in submission to their Church's authority, and to believe as she doth. This, as I guess, from some expressions in the Thursday Office of the unreformed Devotions, was the case of that humble and charitable gentleman who was the Author of these devotions. He thought it hard to charge a Church of such eminent prerogatives with such great errors, and could not believe that so great a part of Christianity as she possesses, and so many guides of souls that are in her, should all be in the wrong. Thus his modesty and charity to that Church made him forget the state of the Jewish Church in the reign of Ahab, and of the Christian in the Arian reigns. Nevertheless, we ought to magnify the abundant mercy of God, Who, in infinite pity to His mistaken humility and too credulous charity, was pleased to give him the spirit of devotion, with many other eminent gifts and graces, of which we have an account in the Epistle dedicatory to the unreformed Devotions,

* Such as antiquity, a clearer history of succession, great extent over many dominions, number of martyrs, being the mother or planter of many other Churches, &c.

by J. S., which is left out of the fourth edition of them.

Others there are, in the third place, who, though they are convinced of the dangerous errors, both in doctrine and practice, of their Church, and that it ought to reform from them, yet think it better to bewail them in private, and daily praying for a reformation, to bear with them till the happy time when the Church shall reform itself in peace, and with security to the succession and authority of the priesthood, the government, discipline, and patrimony of the Church, and the just exercise of all her spiritual powers and rights. Great numbers of such well-disposed men are, and always have been in the Church of Rome, since it needed to be reformed, and the Christian world is beholden to many of them for their admirable works, which we are to embrace, with all respect to their persons and memories, and thankfulness to God, Who gave them such excellent gifts. These are men who, groaning under the tyranny and bondage of the court of Rome, which so corrupts their Church, wait for deliverance from that corruption into the glorious liberty of the children of God. They are no disturbers of Christian kingdoms and states, no flatterers of the Papal chair, who write for promotion; on the contrary, they write for truth, and for the Church, against the court of Rome, for the Church and its rights against the Papal usurpations, and are none of those sons of pride and bigotry, who send us in the lump to hell, as heretics, though they think

us not reformed in that free and happy manner that, in love to the Church of God, and compassion to us, some of them seem heartily to wish. One of them writing of us not long since, said, "We are rather to be called non-Catholics than heretics"; and though these men do not come over to us, but think it best to abide in that communion from which we had great reason to reform, yet it would be not only great weakness, but peevishness, and want of Christian candour, for us to refuse to pay that honour to their persons or memories which is due unto them upon the account of their singular gifts, or not give their excellent writings that acceptance they deserve, especially when they are reformed.

Wherefore, in commending the Author of the Devotions, and recommending this reform of them to the world, I hope I have done nothing contrary to my character and the relation I bear to the Church of England, to which I would to God every one, that is of her communion, wished as well as I do. I am sure such books as this will do her no harm, but very much good, though it comes from a member of a Church that will never be friends with us for reforming from her, till God shall give her grace to reform herself. I have commended it purely for its worth and excellence, upon the account whereof I am not ashamed to declare, that I use it myself, and make it one of my companions wheresoever I go, as being, in my judgment, a book of devotion, which contains very great variety of sublime and useful thoughts in the most proper,

pure, and plain language, and joineth the highest flights of devotion with liturgical gravity, in a seraphic, but sober style. Indeed, I think it a just pattern for Christian devotion in all its offices, being accommodated with great exactness of composure to devout persons of all tempers, and made not only to excite, but to govern and regulate devotion. It not only raises the dull, and quickens the sluggish, and warms the frozen spirits, but tempers the fervour of over-hot votaries, and secures them with great art against the enthusiasm of their tempers, and from running into the reveries and rapturous excesses of the mystical devotion. Wherefore this book, being wisely and curiously suited to religious persons of all dispositions and tempers, I have, I hope, without deserving any censure, presumed to recommend it to masters of families, and to religious fellowships and societies, in the last of which there must be votaries of all sorts. Among the former, I commend it more especially to those who cannot have the benefit of public instruction in the churches, or who cannot have it so daily, and constantly, as the necessities of their families require. Such are they, who live at a great distauce from churches, to which access is difficult in the winter. Such, also, who have the misfortune to live in the spiritual deserts which sacrilege hath made in many places, where, for want of maintenance, there is an insufficient clergy, or it may be, none at all. And lastly, such who happen to live in spiritual deserts of another nature, in Pagan or

Mahometan countries, or in Christian countries of another communion, to whose assemblies they cannot go. The nse of this book in such destitute families will not only teach the children and servants how to pray in the best manner, but also instruct them in all the doctrines and duties of Christianity, and, in a great measure, supply the want of going to church. It is incumbent upon masters of families, in these unhappy circumstances, to be, as far as they can, priests in their own houses, and those who think fit to use this book, by the benefit of it, will, with great ease, make their domestics truly knowing Christians; and if to the daily use thereof they please to add, on the Lord's Day, the reading of the Church Catechism, as expounded by the Right Reverend the Bishop of Bath and Wells, Mr. Kettlewell's Practical Believer, and the Christian Monitor, they will, in a great measure, make up the loss of parochial instruction, and thoroughly furnish their younger dependants unto all good works.

Among the latter, I more particularly recommended it to the Religious Societies among us. They cannot, in my opinion, better sanctify the Lord's Day in their families, or meetings, for which they worthily profess so great a zeal, than by the *Sunday Office* of this book. They cannot better prepare themselves for the worthy receiving of the Holy Communion, to the frequent reception of which, I am informed, they devoutly oblige themselves, than by reading the *Thursday Office*

thereof in their meetings, or in their closets. The *Friday and Saturday Offices* are also very proper and excellent preparatories for receiving the Holy Sacrament. And as I hear they often meet together to discourse on spiritual subjects, so they will nowhere find more, or more noble subjects of that nature, than in this little volume, which will also answer the orders it is said they have made to bind themselves to pray many times every day, and to read pious books for their edification. In short it is a book fitted for their religious conferences and devotions; and if at any time they think fit to use its offices, those who preside in their meetings may do the part of A. in the directions above given, and the rest making a noble and harmonious chorus, may perform the part of B.

But all this while I have been speaking of the book, I had almost forgotten the devout Reformer of it, who is one that hath a mighty genius for divinity; and though never bred in scholastic education, yet by conversation with learned clergymen hath attained to a skill in that sacred science, not much inferior to that of the best divines. It is one who hath already given the world one* book of devotion, which hath been well received in four or five editions, and will leave it another, for which posterity will bless the Author's name; one whose house is a temple, and whose family is a church, or

* Daily Devotions consisting of Thanksgivings, Confessions and Prayers. By an humble Penitent. Printed for J. Edwin in Ludgate street. 12mo., 1673, &c.

religious society, and whose hands are daily lifted up unto heaven with alms, as well as prayers; one who religiously observes all the orders of the Church that concern the people, and wishes that those were better observed which concern the priests; one who more particularly keeps, with most exact observance, all the fasts and festivals of the Church, and for the great ends for which they are enjoined; in a word, one who is a great example of Christian piety, and a singular ornament to our communion in this degenerate age; and among the many and most serious good wishes I have for the Church of England, this is, and always shall be one that all her sons and daughters were such.

This is what I had published in the former editions, being then obliged to silence concerning the first Reformer of these devotions, of whom the world has now been already by me made acquainted that it was a very devout gentlewoman of quality, lately deceased, who in her youth had been drawn away from the Church of England to that of Rome; but returned back to her fisrt fold, upon a fuller and more accurate review of the controversy betwixt the two Churches, whereof a sufficient account is to be found in a letter of her's to Father Turbeville,* which I have inserted in a second collection of letters relating to the Church of England and the Church of Rome, p. 118, under the title of "A Letter written by a Lady to a Romish Priest, upon her Return from the Church

* Printed for R. Sare, 1710.

of Rome to the Church of England." And in the Preface to the said collection the reader may see a faithful relation concerning this honourable daughter of the Church of England.

To her reformation of these offices I added first three prayers, one at the end of the Lauds, and two others at the end of the Vespers of the *Preparatory Office for Death*; and in the last edition I added also, in the margin of those prayers, directions for the commemoration of our friends or relations, of any sort, natural, civil, or spiritual, whom, through exemplary holiness of life, or penitence before death, we believe to have departed in the peace of God. This I took upon me to do, because I think such pious commemorations are of great use. They help to preserve in us an honourable memory of those who were so dear to us, and of their imitable virtues, or happy repentance, both which we are apt to forget. They maintain in us a fresh and lively sense of the other world, and and so help to take our esteem and affection off this. They also help very much to make the thoughts of death familiar to us, and take away the dreadful slavish fears thereof. In a word, I think to commemorate our dead friends and relations, especially in this devout way, is an office very agreeable to the nature of true friendship and affection, though we who survive them are apt to forget it, because we too soon forget them. Other absent friends and relations our affections make us often remember, though they are but in a journey, or gone into a far country,

or live but a little distance of a few miles from us; but when we have once laid them in the grave, when they are absent from the body, though present with the Lord, as if there were no more love or respect due to them, we let them too soon slip out of our minds, as if we had never known them, or had any acquaintance with them, or delight in them, or received any benefit by them; and this we do often to a just degree of censure, though they leave such pledges of their love to us behind them, as, one would think, we could not look or think upon without remembering them, and the endearing conversations we had with them. I could enlarge much more upon this subject, but I consider I am only writing a Preface; and if any dislike the way of expressing our piety to our dead friends and relations, notwithstanding the reasons I have given for it, they may let it alone, and leave others to their freedom who approve the use of it. For my own part, I think the use of these more private commemorations decent and laudable in all respects, and profitable to devout persons; but if any is so weak as to think it superstitious, or otherwise blame me for recommending the practice of them, I am content to take all the blame upon myself, and answer for it to God and the Church.

In this edition there is added the greatest part of the *Compline for the Office of the Holy Ghost*, and the *Compline for the Preparatory Office for Death;* also the Morning Service for a Family, by which that office is now made complete, that in all the

former editions, both unreformed and reformed, was but half done, together with the Commemorations and Occasionals upon most sort of emergencies of life, public and private.

In the Psalms also there are made some considerable alterations and additions, and their number is increased from CXXXVII. in the first number of the Reformed Offices, to CL. according to the first number of the Unreformed Offices. Several new Hymns are likewise added in this edition; and even whole stanzas are supplied in some of the others, which were before omitted. Moreover, the Prayers and Collects, apparently added by some other unequal hand, and wherein these offices were generally thought to be most defective, have been carefully revised and adjusted, and several new ones added where they did appear to be wanting.

In the Proper Offices, or Commemorations, for the Feasts and Fasts of the Church, very considerable alterations and additions have been made, particularly a Commemoration is here added for the Feast of S. Barnabas, which was wholly wanting in all the editions both reformed and unreformed; that for S. John Baptist is in a manner new; those for the Conversion of S. Paul, for S. Peter, for the Purification and the Annunciation, are much changed from what they were, and more accommodated both to the method of such offices, and to the principles and practice both of the Catholic and this particular Church; and that for any Sunday or Holy Day when the Holy Eucharist is received, is

also added for the use of devout communicants. In those that are proper for the Fasts and Vigils of the Church (which are now distingnished from the former under the title of Penitentials), the alterations and additions are no less considerable. Both of which in the General and Particular Offices, for that great duty of humiliation and mortification, are at first sight discernible. To these is also added a prayer to be said upon a fast before a battle (or even generally in time of war) taken from a manual of Devotions, printed at Lyons; with a short service to be used in any imminent peril of death, from what cause soever; which last may serve as a supplement to the Preparatory Office; and may be joined with any part of it, as occasion shall be. But here it may be expected that I should give some further directions for the use of the additional devotions in this addition.

Know then, that in the Compline to the *Office of the Holy Ghost*, which is now completed after the model of the rest, all the Versicles, Responsories, Antiphons, Psalms, and Hymns, are directed to be said alternately, in the same method as at Sunday Compline. Then, after a short pause for silent meditation, the better to attend to the Word of God, and the devout motions of His Holy Spirit, A. reads the Lesson, after which B. recites the Antiphon for Nunc Dimittis, and they both sing or say that Canticle, and so proceed as in the other parts of the same office. And the like order is also to be observed in the Compline, which is prepara-

tory for death, inserting in its proper place any Commemoration that shall be esteemed convenient or seasonable.

The *Office for a Family* is intended for the benefit of families, to be used (as has been said) at discretion, but more especially at the seasons of Advent and Lent, and upon days of particular commemoration, for obtaining a blessing upon the family, as upon the anniversary day of marriage, or upon the first settlement of the married couple in any habitation, or upon the birth of every child in it, and the like. This office is not altogether in the method of the former, and is of a more general extent with respect both to time and persons, and it consists of no more than two parts, or Morning and Evening Prayer, whereas all the rest have four, each of which also may be abridged by the head of the family, observing but the rules laid down in the office itself.

A Commemoration is made by reciting the Antiphon, Versicle, Responsory, and Prayer, in them that are proper for Festivals and Penitentials, for the Feast or Fast commemorated; and it is to be made immediately after the Prayer of the day, whose office is actually said both at Lauds and Vespers; or in case these be omitted (as may sometimes happen), then at Matins and Compline. Commemorations may also be performed in any one of the offices, and especially when two holy days come together, whether they be both Festivals, or a Festival and a Fast, then it will be enough to com-

memorate only the lesser, with the complete office for the greater. The same rule is also to be observed for the Occasionals. Now the reader will here meet with, besides those proper of Festivals, which were continued in the three former reformed editions, more common Commemorations for the Church and State, for all Conditions of Men, for Enemies in particular, as well as Friends and Natural Relations; for Saints, and all the Faithful Departed; with a General Commemoration and Supplication by way of Litany.

The Commemorations, or Particular Supplications, are to be used daily, except when the General Supplication or Litany (either that which is added to the Commemorations, or that which is in the Office for a Family) is said.

The Occasional Offices in time of Mortality, Dearth, War, or Persecution; in Melancholy or Trouble of Mind; and upon the Sickness, Recovery, or Decease of any Member in the Family, are to be used with the Daily Commemorations.

The Festivals are devotions appropriated to all the Particular Feasts of the Church, as well such as respect the mysterious œconomy of our salvation, or honour the grace of God communicated by Christ to His Apostles and other Saints; and are to be used before or after the Commemorations.

The Penitentials are particularly appointed to assist the devotions of all humble penitents, at the times set apart by the Church, and upon all other occasions whatsoever, when we are either publicly

or privately called to humble our souls before God, and according to ancient discipline, to cast ourselves down before His Throne of Grace with weeping, fasting, and prayer. Thus these four last, namely, the Commemorations the Occasionals, the Festivals, and the Penitentials, do serve to fill up and vary the Twelve Great Offices, of which a full account has been given.

If it be urged by any that they cannot conveniently perform these offices four times in a day, they may at least use them twice, that is, Morning and Night; particularly they may take the Matins and Compline for one week, and the Lauds and Vespers for another week. And thus the Daily Offices, instead of a week, for which they are designed, will be made to serve a fortnight. Nay, whereas also the Morning and Evening Prayer for a Family, with the Litany and Suffrages at the end of that office, will doubtless appear too large for some, or at sometimes when they are well inclined to make use of it; they are at liberty either to omit either the Proper Psalms, or the Litany, as they shall find themselves disposed and at leisure; so this omission proceed not out of coldness and indevotion; or they may use but one of the three Psalms for the morning and evening at once. And so with a little variety in the Collects, by the addition only of some proper Commemorations and Occasional Prayers, this service may easily be made into three lesser ones, for so many mornings and evenings. In like manner also, the four other offices

may be divided by them that for want of leisure cannot join in them all. For in that of our Blessed Lord, and of the Holy Ghost, as also of the Saints, either the Matins and Vespers alone may be said upon the Proper Festival, and the Lauds and Compline upon the next day, or any of the seven days after inclusive, commonly called Octave; or the Lauds and Compline upon the Festival of our Lord, or any other ; and the Matins and Vespers upon the Octave of the same, but especially the very next day; or otherwise, as the head of the family, or religious society, shall for good order's sake determine. And moreover it may be sufficient, that is, where there wants opportunity for more, devoutly to recite even but one part alone of the Preparatory Office for Death, or else to join two of them together; but still observing that the last part of this office is chiefly designed in commemoration of those relations and friends, whom we may reasonably hope that their warfare is happily accomplished in the fear and love of God; whereas the other three parts may be indifferently used upon any memento of our own mortality, by the death of any whomsoever known to us.

It is further to be observed, that upon days of solemn humiliation and fasting, and particularly in the use of the Office for the Dead, the Alleluja and common Doxology are to be omitted; and, therefore, in this edition, instead of the Gloria Patri at the end of the Psalms in this whole office throughout the memento is restored: A. being to say,

"Give eternal rest," &c., and B. "And make," &c. And for the same reason there are also no proper Hymns in this office appointed, as in all the rest, except that which is now added in the Compline, upon the consideration which has been just mentioned, as well as the Morning and Evening Hymns for a Family. Nevertheless, if any approve not this method, but had rather use here likewise the Doxology; he may freely do it, as thereby glorifying God for His grace and mercies shewn both to them that have finished their race in faith, and to us who remain behind; and confessing Him to be our Creator, Redeemer, and Sanctifier; to Whom living and dying we therefore offer up ourselves, with all the faithful, in the words of the Church, as peculiarly hereto invited by the memorial of our brother or sister in Christ, now delivered from the miseries and temptations of this sinful world. And if also he have a mind to say or sing an hymn at the performance of each part of this office, he may easily supply both the Matins, Lauds, and Vespers, either out of the Friday Office, or that for the Saints, or else may use the Evening Family Hymn, as he shall please. The Te Deum, no less than the Alleluja and Doxologies, is certainly most of all proper upon Sundays and Holy Days. And as this Hymn should then never be omitted, it is not altogether so suitable to be joined with the Penitential Offices. And the same thing is to be said likewise of the Canticles of Zacharias and the Blessed Virgin. These, leaving out in the former the last part which imme-

diately respects the birth of S. John Baptist (except within the octave of his feast), being appropriated more peculiarly to Festival rejoicings, on account of the great mystery of our redemption, yet so nevertheless, as not to be at any time unseasonable.

The Antiphons are designed to prepare and recollect the mind both before and after the Psalms, or the Hymns, particularly before and after the Benedictus and Magnificat, and sometimes the Nunc Dimittis when proper to be used; and to fix the heart more distinctly upon the meditation of such a certain subject, or particular reflection, that is suited for the occasion, and so accordingly apply the same to the Psalm, Hymn, or Canticle before and after which it is recited.

This is also one end of the pauses or rests, which are here frequently recommended (if it but for a minute or two), as before the Commemorations, and before the Blessing; or in the transition from one service to another, if Matins or Lauds, and Vespers, and Compline be joined together; or when the office is concluded. Which is also designed to promote the use of secret or mental prayer, that is generally too much neglected; and to show how it may be intermixed with our more public and vocal devotion. And as the Lord's Prayer is the most proper subject and directory for mental prayer, it is therefore at the end of the Psalms for Morning Prayer, and before the Lessons, added always with that very respect. And so is not then to be repeated aloud, but with a soft and lowly voice, and

pausing at every petition. And so likewise both that and the Creed may with greatest profit be used in the general Introduction ; and this was the opinion and advice of the Author himself of these Devotions, who would also that the whole Introduction, after a preparatory act of the Divine presence, or of conformity to the Divine will, should be recited with an humble voice, the lips in a manner shut, till A. standing up, says with an audible voice, " O Lord, open Thou our lips :" and B. answers, " And our mouths," &c. However, every one is free to choose that method which is apt to create in him the greatest and most serions devotion, which is not to be judged of by any sudden flashes or fervours, but by an habitual exercise of hallowing of God's names, of breathing after the righteousness and peace of His kingdom, and of making a sacrifice of our wills to His will, in the most perfect and heavenly manner that is possible, according to precript and pattern of our blessed Saviour, in that most Divine form which He has left us.

Moreover, at Lauds, the regular time for which is about noon, both mental and vocal prayer are in like manner by this means to be united, and especially at Compline, when we are preparing to go to bed ; that so we may secretly commune with God upon our beds, and rest in His peace.

Neither is this all the use that is to be made of this excellent book, though it be the chiefest. For it is not fitted for devotion only, but for instruction also, so as to contain in it, together with the devo-

tional part, a complete system of the Christian doctrine, by entertaining the mind with proper considerations upon the being, nature, and attributes of God; upon the mysterious œconomy of the ever-blessed Trinity, for our creation, redemption, and sanctification, upon liberty and grace, upon the original of evil, and the conduct of Divine justice and mercy hereupon, in exactest harmony; upon the two covenants, and two peculiums, and the laws and rules of each; upon the universal providence of God, and the various periods and revolutions belonging to it; upon the Incarnation of the Son of God, for the reparation of lost man, and the wonderful love of the Father, in giving this His only Son to be a propitiation for the sins of the world; upon His holy Nativity and Circumcision, His subjection to the law, and most perfect obedience, His Baptism, and solemn Inauguration, His Fasting and Temptation, His Agony and Bloody Sweat, His Cross and Passion, His precious Death and Burial, His glorious Resurrection, and triumphant Ascension, and His most meritorious Intercession; upon His sending another Comforter to represent Him, and leaving a pledge for His coming again in His Own Person at the last day, to subdue all things under His feet; upon the revelation of His Majesty and power in His miraculous triumphs over the spirits of darkness, and His constituting a spiritual kingdom on the earth, with proper officers and ministers under Him; upon the Divinity of the Holy Spirit, and unity both with the Father and the Son;

upon His manifest operation, gifts, and graces, and His government both of particular souls, and of the Church in general; upon the nature, causes, effects, and signs of true repentance and conversion; upon the moral and eternal law, and the commandments given to Adam, Noah, Abraham, and Moses; upon the Christian graces of Faith, Hope, and Charity; upon the Sacraments, and other holy institutions of the New Testament; upon the ministration, under Christ, of angels and blessed spirits, and their attendance about our altars, and going with our prayers and praises offered unto God; upon the immortality and intermediate state of all souls, and the many mansions for the better sort of them in God's house, according to their degrees of regeneration and sanctification here; upon the constitution of the Church upon the foundation of the Apostles, Christ Himself being the head Corner-Stone, and the Holy Ghost the life thereof; upon the Communion of Saints, and the blessed fellowship of all the faithful of every degree both in heaven and earth, by a participation of the same life and spirit; upon the resurrection and judgment, and the wonderful scenes that then shall be opened to all the world; and, lastly, upon the final destruction of all the wicked, and the glories and triumphs of the saints, when at the second coming of our Lord they shall receive their perfect consummation in bliss never to have end.

I had here concluded my Preface, but that I was desired to say something to an objection, which

some have made against the words, Matins, Vespers, Lauds, and Compline, which denominate the four parts of every office in this book. This is such a trifling exception, that one wonders it should be made by men of good sense, or good meanings, especially if they are men who pretend to learning. But some, it seems, there are of this last sort, who, to render this book of devotion suspected, have said, "That those words carry with them a sound of Popery; as if all words and things were Popery that are used in the offices, or by writers of the Church of Rome. These men should consider that if the devotions be good, there can be no harm in the words which have been long used to express them; and how knowing soever they may be in some things, it is plain they have not been conversant in books of devotion, but are ignorant of the proper terms of Divine offices, and must be sent to school to those authors who have written the Rationale's of them, and of the rites and ceremonies used in them, and then they will see their vanity in objecting against this book upon the account of these words. The first of them is still used by the Church of England. The second, I hope, is a very harmless word, and needs no apology. The third was commonly used in our English Books of Devotion long after the Reformation; and as for the last, which, perhaps, may sound like Popery in these nice gentlemen's ears, I hope they will no longer be offended with it when I have told them, that Compline is a technical word of the Latin Church, formed from the Latin

word *Complenda*, which with *Completa* and *Completorium*, signifies the concluding or last office in every day's devotion,—*Quod cætera officia Divina complet et claudit.* Thus much out of charity to those gentlemen who except against these terms, and this book, because they are used in it. In truth they put me in mind of a certain person, who not understanding heraldry, and bearing a prince's coat of arms blazoned by planets, said, "It was blasphemy to say that any man beareth Sol," &c. These gentlemen seem to understand the ancient terms of devotion, as much as this did those of heraldry, and for the same reason, as I call their fancy, for which they except against these innocent words, they may except against Eucharist, Baptism, Baptist, Liturgy, Font, Bishop, Priest, Deacon, Parish, Preacher, Idolatry, Sacrament, Communion, or any other ecclesiastical words or phrases, which we have derived from the Latin Church.

Some others, I hear, there are who have no other objection against this book, but that it is needless and superfluous, because, as they think, there are too many books of devotion already in the world. But are there not much greater numbers of books written in all arts and sciences, suited in various styles and methods of writing, to the several palates and capacities of the great number of readers? Some whereof are pleased with this book, and others like that; and another, perhaps, prefers a third or fourth before them both. I once heard a friendly dispute in a company of learned and in-

genious men, who differed much in their opinions about the books, which were written upon the subject of Oratory. One of them was for *Aristotle's Rhetoric*, another for *Tully de Oratore*, another preferred what Quintilian had written on that subject, a fourth liked D. Longinus περὶ ὕψους better than all the rest. There was another gentleman in company who had read them all, and he being made umpire in the dispute, declared they were all the best, as every man liked.

I say the same for Books of Devotion, which is oratory in another sense; they are all good, nay, all the best, all needful, and all useful for the Christian world, as they happen to be most agreeable to the genius of devout persons, whereof some like this sort, some that, some another, and some a fourth, and others, perhaps, a fifth sort. Wherefore to condemn Books of Devotion upon the account of their number, is in consequence to condemn all books, or else to be severer to devotion, and men and books of devotion, than any other subject, or any other sore of men and books. What? Are men of devotion, who serve the world so much in secret, of so little consequence, that they, of all others, must not be allowed variety of books? Are there not devout persons of all ages, from the first use of reason, and of all professions? And is there not by consequence need of greater numbers, and more different sorts of books of devotion than of any other kind, which are written but for men of one sort? Devotion is the general duty and profession of all men, who

pretend to godliness; but arts and sciences are the business and profession but of very few, and yet there is not one art or science those gentlemen can name, wherein the books that are written in them are not as numerous and as different as our books of devotion, though these are written for the use, advantage, and entertainment of the best of mankind, I mean, for devout and faithful Christians of all ranks and callings, to whose prayers and intercessions the world of sinners, and particularly the despisers of devotion, are beholden, that they are not destroyed. I am glad I have this occasion of declaring myself in behalf of devotion, and all books of true devotion, how many, and of how many sorts soever they may be. If I had not, by God's providence, been called to write books of another nature, I had, ere this, increased the number of them; and I here, with all humility, give him public praise and thanks, who, in the midst of other laborious studies, hath once more enabled me to revise and publish this.

GEORGE HICKES.

THE

OFFICE FOR SUNDAY.

Matins, or Morning Prayer.

The Introduction to be said in the beginning of every Matins, or Morning Devotion.

PREVENT, we beseech Thee, O Lord, all our doings with Thy most gracious inspirations, and further them with Thy continual help, that every prayer and work of ours may begin always from Thee, and by Thee be happily ended, and more especially the service we are now entering upon, through Christ our Lord. Amen.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the Holy and Undivided Trinity, now and for evermore. Amen.

Our Father Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil: For Thine is the kingdom, The power and the glory, For ever and ever. Amen.

I believe in God, the Father Almighty, Maker of heaven and earth: and in Jesus Christ, His only Son our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell; the third day He arose again from the dead, He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost, the Holy Catholic Church; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Body, and the Life Everlasting. Amen.

V. O Lord, open Thou our lips.
R. And our mouth shall shew forth Thy praise.
V. O God, make speed to save us.
R. O Lord, make haste to help us.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.
R. As it was in the beginning, is now, and ever shall be: world without end. Amen.

THE INVITATORY.

Come, let us adore our glorified Jesus.
Come, let us adore our glorified Jesus.

PSALM I.

Behold the Angels assembled in their choirs, and the blessed Saints ready with their hymns; behold, the Church prepares her solemn offices, and summons all her children to bring in their praises.

Come, let us adore our glorified Jesus.

The King of heaven Himself invites us, and graciously calls us into His own presence; He bids

us suspend our mean employments in the world, to receive the honour of treating with Him.

Come, let us adore our glorified Jesus.

To Him we owe all the days of our lives; at least let us pay this one to His service; a service so sweet and easy in itself, and so infinitely rich in its eternal rewards.

Come, let us adore our glorified Jesus.

Let us cheerfully ascend to the house of our Lord, the place He has chosen for our sakes to dwell in: Let us reverently bow before His holy Altar, where Himself comes to meet us and our prayers.

Come, let us adore our glorified Jesus.

Glory be to the Father, etc.
As it was in the beginning, etc.

Come, let us adore our glorified Jesus.
Come, let us adore our glorified Jesus.

HYMN I.

BEHOLD, we come, dear Lord, to Thee,
And bow before Thy Throne:
We come to offer on our knee
Our vows to Thee alone.

Whate'er we have, whate'er we are,
Thy bounty freely gave,
Thou dost us here in mercy spare,
And wilt hereafter save.

But O! can all our store afford
No better gifts for Thee?
Thus we confess Thy riches, Lord,
And thus our poverty.

'Tis not our tongue or knee can pay
The mighty debt we owe;
Far more we should than we can say,
Far lower should we bow.

Come then, my soul, bring all thy powers,
And grieve thou hast no more :
Bring every day thy choicest hours,
And Thy great God adore.

But, above all, prepare Thy heart,
On this His own blest day,
In its sweet task to bear thy part,
And sing, and love, and pray.

Glory to the Eternal Lord,
Thrice blessed Three in One;
Thy Name at all times be ador'd
Till time itself be done. *Amen.*

Antiphon.

This is the day the Lord hath made; let us be glad and rejoice therein. Alleluja.

PSALM II.

Welcome, blest day, wherein the Sun of Righteousness arose, and chased away the clouds of fear.

Welcome, thou birth-day of our hopes, a day of joy, and public refreshment.

A day of holiness and solemn devotion; a day of rest and universal jubilee.

Welcome to us, and our dark world; and may thy radiant name shine bright for ever.

May all the earth be enlightened with thy beams, and every frozen heart dissolve and sing.

This is the day which our Lord hath made; let us be glad and rejoice therein.

This is the day He hath sanctified to Himself, and called by His own most holy Name;

That in it we may meet to adore His greatness, and admire the wonders of His infinite power;

That we may remember His innumerable mercies. and deeply imprint them in the very centre of our hearts.

That we may visit His holy temple, and humbly present our homage at His Holy Altar.

That sacred Altar, where the Sacrifice of the Lamb of God is daily shewn forth, and the memory of our Saviour's love continually renewed.

Worthy O Lord, art Thou of all our time, worthy the praises of all Thy creatures.

Every moment of our life is bound to bless Thee, since every moment subsists by Thy goodness.

Shall others labour so much for vanity, and shall we not rest for the service of our God?

Shall we employ the whole week on ourselves, and not offer in gratitude one day unto Thee.

To Thee Who bestowest on us all we have, and wilt give us hereafter more than we can hope.

O gracious Lord, Whose mercy accepts such slender payment, as our poverty affords.

Whose bounty grants so liberally to us, and retains so small a part for Thyself.

O make us faithfully observe our duty, and render so exactly the tribute we owe to Thee;

That passing still Thy days to Thy honour, we may end our own in Thy favour.

Glory be to the Father, etc.

As it was in the beginning, etc.

Ant. This is the day that the Lord hath made, let us be glad and rejoice therein. Alleluja.

Antiphon.

Thou hast created all things, O Lord, for the use of man, and man for the enjoyment of Thyself.

PSALM III.

When the harvest sun provides a cloud, and seems to rest his wearied beams;

He seeks not to save the journey of his light, but only spares the reaper's head.

Much less seekest Thou, O Lord, Who madest

the sun the shadow of Thy glory, and inspirest all creatures to represent Thy bounty;

Much less seekest Thou, by the reserve of a day, to procure Thine own repose.

Thou, Who created'st all things by a word of Thy mouth, and sustainest them in Thy Hand, without feeling any weight.

Who governest the whole world without perplexing Thy thoughts, and always remainest the same unchangeable fulness.

'Tis not to increase Thine own eternity, that thus Thou takest a portion of our time.

Thy goodness friendly bears the name, but intends for us all the profit of the day.

That the wearied hands may be relieved with rest, and enabled to lift up themselves to Thee.

That the ignorant minds may be taught Thy Truth, and learn the way to everlasting happiness.

That the guilty consciences may accuse their crimes, and be absolved on earth to be pardoned in heaven;

That the love prepared souls may approach Thy table, and feast their hopes with that delicious banquet.

That all may speak to Thee by prayer, and hear Thy voice by the mouth of their pastors:

O blessed Lord, what excellent arts has Thy wisdom invented to bring us unto Thyself?

Thou takest our eyes by the beauty of Thy house, and the decent splendours of Thy solemn offices.

Thou quickenest our affections by our mutual devotions, and meltest our hearts with the sweetness of Thy music.

Thou strengthenest our faith by Thy public assemblies, and improvest our love both to Thee, and one another.

Whilst we all meet for the same blest end, and by mutual reflections increase our fervours:

Happy, thrice happy they, O merciful God, Whom Thy Providence hast favoured with all these blessings.

Who freely may enter Thy holy Sanctuary, and sing aloud their praises to Thy Name;

Who every day may wait on Thy Altar, and there securely praise and adore Thee.

But where Thou art pleased to deny these mercies, refuse not, O Lord, to extend (the greater measure of) Thy grace;

And to all that live in such spiritual destitutions, grant them extraordinary supplies from Thyself.

That at least they may build a little chapel in their hearts, and consecrate themselves entirely unto Thee.

Grant that the more they want of other helps, they may find the greater assistances from Thee:

Make them sensible of the blessed opportunities they have had, and now want to wait upon Thee.

Forgive them the neglect and ill improvement they have made of them, and wherever they meet in Thy Name, be Thou in the midst of them.

Bring to their remembrance those saving truths they have learned, and fill their souls with Thy chaste love.

No further motives shall they need to draw them, nor other temple to address their prayers.

Since every place where Thou art not graciously present, is unholy; but where Thou art, is joy and peace.

Glory be to the Father, etc.

As it was in the beginning, etc.

Ant. Thou hast created all things, O Lord, for the use of man, and man for the enjoyment of Thyself.

Antiphon.

Has the Almighty Goodness made all things for

us, and shall we do nothing for Him? Nothing for ourselves?

PSALM IV.

Come let us lay aside the cares of this world, and take into our minds the joys of heaven.

Let us empty our heads of all other thoughts, and prepare that upper room to entertain our God.

Retiring from the many distractions of this life, and closely recollecting all the forces of our souls.

So to pursue in earnest that one necessary work, the securing to ourselves the kingdom of heaven.

Why should we thus neglect that sacred science, and be busy in everything but our own salvation?

Why should we forsake the real substance, to embrace an empty fancy?

Miserable are they, O Lord, who study all things else, and never seek to taste Thy sweetness.

Miserable, though their skill can number the stars, and trace out the ways of the planets.

To know Thee, O Lord, is to be truly wise, and to contemplate Thee, the highest learning.

But O Thou glorious God of Truth, in Whom the treasures of knowledge are all laid up!

Unless Thou draw the curtain from before our eyes, and drive away the clouds that intercept our sight,

Never shall we see those heavenly mysteries, nor ever discern the beauty of Thy providence.

Send forth Thy light, O Thou Morning Star, and lead us to Thy holy hill.

Send forth Thy truth, O uncreated Wisdom, and bring us to Thy blessed Tabernacle.

Shew us Thyself, O glorious Jesus! and in Thee we shall behold all that we can wish.

Only so much we beg to conceive of Thy Majesty, as may move our hearts to seek Thee.

Only so much of Thy unapproachable Deity as may guide our souls to find Thee.

If we may not know Thee clearly now, let us know so far, that we may long to know farther.

If we cannot love Thee perfectly in this life, let us love Thee so much, as to desire to love Thee more.

So let us know and love Thee here, O Thou Sovereign Bliss of our souls!

That hereafter we may know Thee better, and love and enjoy Thee for ever.

Glory be to the Father, etc.

As it was in the beginning, etc. Alleluja.

Ant. Has the Almighty Goodness made all things for us; and shall we do nothing for Him? Nothing for ourselves?

Our Father, etc.

First Lesson, 1 Cor. xv. 20: *and* Col. iii.

CHRIST is risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the Right Hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience. In the which ye also walked when ye lived in them. But now ye also put off all these; anger, wrath,

malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye put off the old man with his deeds, and have put on the new man, which is renewed in knowledge, after the image of Him that created him. Where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond, nor free, but Christ is all and in all.

Responsory.

O glorious Jesus! in Whom we live, and without Whom we die, mortify in us all sensual desires, and quicken our hearts with Thy holy love; that we may no longer esteem the vanities of the world, but place our affections entirely on Thee; * *Who didst die for our sins, and rise again for our justification.* O Thou our only hope and portion in the land of the living, may our thoughts and discourses still be of Thee, our works and sufferings all for Thee; * *Who didst die for our sins, and rise again for our justification.*

Second Lesson, Col. iii. 12.

Put on therefore (as the elect of God,) holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do, in word and deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him.

Wives submit yourselves unto your own husbands, as it is fit in the Lord. Husbands love your wives, and be not bitter against them. Children obey your parents in all things, for this is well pleasing unto the Lord. Fathers provoke not your children to anger, lest they be discouraged. Servants obey in all things your masters, according to the flesh, not with eye-service, as men-pleasers, but in singleness of heart, fearing God. And whatsoever ye do, do it heartily, as to the Lord, and not unto men. Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons.

Responsory.

Open Thou our eyes, O Lord, that we may see the beauty of Thy commands: how wise and sweet they are in themselves, how necessary and beneficial unto us: * *While they improve our felicity here, and entitle us to that of hereafter.* Guide Thou our lives, O Lord, in the way of Thy precepts, that by observing faithfully these excellent rules, we may be all everywhere happy. * *While, etc.*

Third Lesson, part of the 12*th and* 13*th of the* Hebrews.

Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus, the Author and Finisher of our Faith; Who for the joy that was set before Him, endured the Cross, despising the shame, and is set down at the right hand of the Throne of God. For, consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood striving against

sin. And ye have forgotten the exhortation which speaketh unto you, as unto children, My son, despise not Thou the chastening of the Lord, nor faint when thou art rebuked of Him. For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Follow peace with all men, and holiness, without which no man shall see the Lord: Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up, trouble you, and thereby many be defiled. Be not forgetful to entertain strangers, for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which suffer adversity as being yourselves also in the body. Let your conversation be without covetousness, and be content with such things as ye have; for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. Now the God of Peace, Who brought again from the dead our Lord Jesus that great Shepherd of the sheep, through the Blood of the everlasting covenant, make you perfect in every good work, to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to Whom be glory for ever and ever. Amen.

Responsory.

Thither, O my soul, let us still be going, where once to arrive, is always to be happy: ℣*Since whate'er we desire we are sure to have, and whate'er we have can never be taken from us.* Let us believe and obey, and suffer; let us read, meditate, and pray: Heaven

is a reward worth all our pains. * *Since whate'er we desire, etc.*

Glory be to the Father, etc.

Since whate'er we desire, we are, etc.

Here pause a while to reflect upon what you have prayed, and to renew your attention: and then either proceed to the Lauds; or, if Matins alone be said, then let here follow the Commemorations; and after that end with the Blessing.

THE INVITATORY.

V. Praise the Lord.

R. The Lord's Name be praised.

Te Deum Laudamus.

We praise Thee, O God, we acknowledge Thee to be the Lord.

All the earth doth worship Thee, the Father everlasting.

To Thee all Angels cry aloud, the Heavens, and all the powers therein.

To Thee Cherubim and Seraphim continually do cry.

Holy, holy, holy Lord God of Sabaoth.

Heaven and earth are full of the Majesty of Thy glory.

The glorious company of the Apostles praise Thee.

The goodly Fellowship of the Prophets praise Thee.

The noble Army of Martyrs praise Thee.

The Holy Church throughout all the world doth acknowledge Thee;

The Father of an infinite Majesty;

Thine honourable, true, and only Son;

Also the Holy Ghost, the Comforter.

Thou art the King of Glory, O Christ.

Thou art the everlasting Son of the Father.

When Thou tookest upon Thee to deliver man, Thou didst not abhor the Virgin's womb.

When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers.

Thou sittest at the Right Hand of God, in the glory of the Father.

We believe that Thou shalt come to be our Judge.

We therefore pray Thee help Thy servants, Whom Thou hast redeemed with Thy precious Blood.

Make them to be numbered with Thy Saints in glory everlasting.

O Lord, save Thy people, and bless Thine heritage.

Govern them, and lift them up for ever.

Day by day we magnify Thee;

And we worship Thy Name ever world without end.

Vouchsafe, O Lord, to keep us this day without sin.

O Lord, have mercy upon us, have mercy upon us.

O Lord, let Thy mercy lighten upon us, as our trust is in Thee.

O Lord, in Thee have I trusted, let me never be confounded.

Pause awhile; to reflect on what you have said, and to renew your attention; then begin:—

Lauds.

V. O God, make speed to save us.

R. O Lord, make haste to help us.

V. Glory be to the Father, etc.

R. As it was, etc. Alleluja.

Ant. O how adorable are Thy counsels, O Lord! How strangely endearing the ways of Thy love!

PSALM V.

Sing unto our Lord a psalm of joy; sing praises to the God of our salvation.

Sing with a loud and cheerful voice; sing with a glad and thankful heart.

Say to the weak of spirit be strong; and unto the sorrowful be of good comfort.

Tell all the world this soul-reviving truth; and may their hearts within them leap to hear it.

Tell them the Lord of Life is risen again, and has clothed Himself with immortal glory.

He made the angels messengers of His victory; and vouchsafed even Himself to bring us the joyful news.

How many ways did Thy mercy invent; O Thou wise contriver of all our happiness.

To convince Thy followers into this blest belief; and settle in their hearts a firm ground of hope.

Thou appeard'st to the holy women in their return from the Sepulchre; and openedest their eyes to know and adore Thee.

Thou overtooked'st in the way the two that discoursed of Thee, and made their hearts burn within them to hear Thee.

Thou shew'd'st Thyself on the stedfast shore to Thy weary disciples labouring at sea.

Labouring all night, alas, in vain; without the blessing of their beloved Jesus;

Thou shew'd'st Thyself, and told'st them Who Thou wert, in the kind known token of a beneficial miracle.

Through the doors, though shut, Thou swiftly passed'st, to carry peace to Thy comfortless friends:

To encourage their fears with Thy powerful presence, and secure their faith by Thy charitable arguments.

How didst Thou condescend to eat before them, and invite them to touch Thy impassable Body!

How didst Thou sweetly provoke that incredulous servant to thrust his Hand into Thy wounded side!

Actions, we know, unfit for Thy glorified state, but absolutely necessary for our slow belief.

How often, O my gracious Lord, in those blessed forty days, did Thy charity cast about to meet with Thy disciples!

That Thou mightest teach them still some excellent truth; and imprint still deeper Thy love in their hearts.

Discoursing perpetually of the kingdom of heaven, and establishing means to bring us thither.

At last, when all Thy glorious task was done, and Thy parting hour from this earth approached.

Thou tenderly gatheredst Thy children about Thee, and in their full sight went'st up to heaven;

Leaving Thy dearest blessing on their heads, and promising them a Comforter to supply Thine absence.

O how adorable are Thy counsels, O Lord! how strangely endearing are the ways of Thy love!

Say now, my soul, is not this evidence clear enough to answer all our darkest doubts?

Is not this hope abundantly sufficient to sweeten all our bitterest sorrows?

What, though we mourn and be afflicted here; and sigh under the miseries of this world for a time.

We're sure our tears shall one day be turned into joy; and that joy none shall take from us.

What though our bodies are crumbled into dust, and that dust blown about over the face of the earth,

Yet we undoubtedly know our Redeemer lives, and shall appear in brightness at the last great day.

He shall appear in the midst of innumerable angels, and with these very eyes we shall see Him.

We shall see Him in Whom we have so long believed; we shall find Him Whom we have so often sought.

We shall possess Him Whom our souls have loved, and be united to Him for ever, Who is the only end of our being.

Glory be to the Father, etc.

As it was in the beginning, etc. Alleluja.

PSALM VI.

Raise thy head, O my soul, and look up, and behold the glory of Thy crucified Saviour.

He that was dead and laid in the grave, low enough to prove Himself Man,

Is risen again and ascended into heaven, high enough to prove Himself God.

He is risen, and made the Light His garment, and commanded the clouds to be the chariot of His triumph.

The gates of heaven obeyed their Lord, and the everlasting doors opened to the King of Glory.

Enter, bright King, attended with Thy beauteous angels; and the glad train of saints who arose, and came out of their graves after the resurrection.

Enter and re-possess Thy ancient Throne, and reign eternally at the Right Hand of the Father.

May every knee bow low at Thy exalted Name; and every tongue confess Thy glory.

May all created nature adore Thy power, and the Church of Thy redeemed exult in Thy goodness.

Whom have we in heaven, O Lord, but Thee, Who expressly wentest thither to make way for Thy followers.

What have we on earth but our hope, by following Thee, to arrive at last where Thou art gone before us?

O glorious Jesus, our strength, our joy, and the immortal life of our souls;

Be Thou the principal subject of all our studies; and the daily entertainment of our most serious thoughts.

Draw us, O dear Lord, from the world and ourselves; that we be not entangled with any earthly desires.

Draw us after Thee, and the odours of Thy sweetness, that we may run with delight the ways of Thy commands.

Draw us up to Thee on Thy throne of bliss, that we may see Thy Face, and rejoice with Thee for ever in Thy kingdom.

Glory be to the Father, etc.
As it was, etc. Alleluja.

PSALM VII.

Why should our hearts still dwell upon earth, since the treasure of our hearts is returned to heaven?

Since our glorified Jesus is ascended above, to prepare us a place in His own kingdom?

A place of rest and secure peace, where we shall see, and praise, and adore Him for ever.

A place of joy and everlasting fruition, where we shall love and possess, and delight in Him for ever.

O happy we and our poor souls, if once admitted to that blissful vision!

If once those heavenly portals unfold their gates, and let us in to the joys of the Lord,

How will our spirits be ravished within themselves; to reflect on the fulness of their own beatitude!

How shall we all rejoice in one another's felicity, but infinitely more in the infinitely greater felicity of our God!

O heaven! towards Thee we lift our languishing

heads, and with longing hearts and stretched-out hands, reach at Thy glories.

When, O Thou Finisher of all our hopes, when shall we once behold that incomparable light?

That light which illuminates the eyes of angels, and renews the youth of saints.

That light which is Thy very self, O Lord our God! Whom we shall there see face to face.

Whom we shall there know as we are known: We shall know Thee in Thy own clear light.

O Light! shine Thou perpetually in our eyes, that Thy brightness may darken the little lustre of this world.

O Light! shed Thou Thy flames in our hearts: that Thy light may consume all other desires.

That we may burn continually with the chaste love of Thee, till Thine own bright day appear;

Till we be called from this veil of darkness into the glorious presence of the living God;

To see Him that made the heavens and the earth, and disposes all creatures into such beauteous order;

To see Him Who first gave us our being, then governed us in our way, and brought us at length to so blest an end.

Meanwhile, O gracious Lord, the crown of all Thy Saints, and only expectation of Thy faithful servants!

Make us entertain our life with the comfort of this hope, and our hope with the assurance of Thy promises.

Make us still every day more perfectly to understand our own great duty, and Thy infinite love.

Make us continually to meditate the advancement of Thy glory, and invite all the world to sing Thy praises.

Praise our Lord, O ye holy angels! praise Him, O ye happy saints!

Praise Him, O ye faithful, departed in His grace! Praise Him, O ye living, who subsist by His mercy!

Praise Him in the vast immensity of His power; praise Him in the admirable wisdom of His providence.

Praise Him in the best effects of His goodness; praise him in the infiniteness of all His attributes.

Be Thou for ever Thine own first praise, O glorious God! and to all the felicities Thou essentially possessest, may every creature say, Amen.

Glory be, etc.

As it was, etc. Alleluja.

Ant. O how adorable, etc.

1 Peter, i. 3.

Blessed be the God and Father of our Lord Jesus Christ, Which, according to His abundant mercy, hath begotten us again into a lively hope, by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

HYMN II.

WAKE, my soul, rise from this bed
  Of dull and sluggish earth,
Quickly rise, lift up thy head,
  And see thy Lord's new birth.

Once He came, O blessed He!
  Born of a virgin's womb;
Now He comes (both times for thee),
  Sprung from a virgin tomb.

Lo, He rises fresh and bright,
  Encircled round with stars;
Which from Him take all their light,
  And from His glorious scars.

Still as He His progress makes
  Up to His heaven again;
Each blest saint His musick takes,
  And follows in His train.

Thus together they ascend,
  Till at heaven's gate they come,
Where the angels all attend,
  To bid Him welcome home.

Soon they know again their King,
  Soon they His call obey;
All the quires come forth to sing,
  And crown with mirth the day.

Come, my soul, let us rejoice,
  Let us our comfort bring,
Up to heaven let's lift our voice,
  And with the angels sing.

Glory, honour, power, and praise,
  To the mysterious Three;
As at the first beginning was,
  May now and ever be. Amen.

Antiphon.

Why seek ye the living among the dead? He is risen; He is not here: He is gloriously ascended, and the heavens have received Him. Alleluja, Alleluja.

Benedictus.

Blessed be the Lord God of Israel: for He hath visited and redeemed His people.

And hath raised up a mighty salvation for us, in the house of His servant David;

As He spake by the mouth of His holy prophets, which have been since the world began;

That we should be saved from our enemies, and from the hands of all that hate us;

To perform the mercy promised to our forefathers, and to remember His holy covenant;

To perform the oath which He sware to our forefather Abraham, that He would give us;

That we being delivered out of the hand of our enemies, might serve Him without fear;

In holiness and righteousness before Him, all the days of our life.

And Thou, Child, shalt be called the prophet of the Highest; for Thou shalt go before the face of the Lord to prepare His ways;

To give knowledge of salvation unto His people: for the remission of their sins.

Through the tender mercy of our God: whereby the day-spring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death, and to guide our feet into the way of peace.

Glory be, etc.

As it was, etc.

Ant. Why seek ye, etc.

V. Our Lord is risen, and ascended indeed:

R. The first-fruits of those that die in His love.

Let us Pray.

O God, Who hast glorified our victorious Saviour with a visible triumphant resurrection from the dead, and ascension into heaven, where He sits at Thy right hand, the world's supreme Governor and final Judge; grant, we beseech Thee, that His triumphs and glories may ever shine in our eyes, to make us more clearly see through His sufferings, and more courageously wade through our own; being assured by His example, that if we endeavour to live and die like Him, for the advancement of Thy love in ourselves and others, Thou wilt raise again our dead bodies too, and conforming them to His glorious body, call us up above the clouds, and give us possession of Thy everlasting kingdom; through the same Lord Jesus Christ Thy Son, Who, with Thee and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

Here may follow one or more of the Commemorations, if omitted in the first Service, or Matins.

V. O Lord, hear our prayer.
R. And let our cry now come unto Thee.
V. Let us thank the Lord for this present mercy.
R. Thanks be to Thee, O God.

Here meditate a while, as your devotion or opportunity may serve. And then say,

The blessing of God Almighty, Father, Son, and Holy Ghost, descend upon us here present; and dwell in our hearts for ever. Amen.

Pause a little while, then rise; and so ends the office of Lauds.

Vespers, or Evening Prayer.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the Holy and Undivided Trinity, now and for evermore. Amen.

Our Father, etc.

V. O God, make speed to save us.
R. O Lord, make haste to help us.
Ant. Glorious things are said of thee thou city of the King of heaven. Alleluja.

PSALM VIII.

Let them, O Lord, seek other delights, who expect no felicity from Thee.

Let them fill up their time with other employments, who think Thy rewards not worth their labour.

As for Thy servants, our chief content shall be to meditate the glories prepared for us above.

All the few years we live, shall spend themselves to purchase that one eternal day.

That day, whose brightness knows no night; nor ever fears the least eclipse.

Whose cheerful brow no cloud o'ercasts; nor storm molests the passage of its rays.

But still shines on serene and clear; and fills with splendour that spacious palace.

It needs not the fading lustre of our sun; nor the borrow'd silver of the moon.

The sun that rises there, is the Lamb; and the light that shines is the glory of God.

O how beauteous truths are sung of thee, thou city of the King of heaven.

Thy walls are raised with precious stones, and every gate is one rich pearl.

Thy mansions are built with choicest jewels; and the pavement of thy streets is transparent gold.

Down in the midst runs a chrystal river, perpetually flowing from the throne of God.

There all along those pleasant banks, deliciously grows the Tree of Life;

Healing all wounds with its balmy leaves; and making immortal all that but taste its fruit.

Thus is the holy city built; thus is the new Jerusalem adorn'd.

O fortunate and glorious city! How free and happy are thy glad inhabitants.

Every head wears a royal crown; and every hand a palm of victory.

Every eye o'erflows with joy; and every tongue with psalms of praise.

Behold, O my soul, the inheritance we seek; and where can we find more riches to invite us?

Behold the felicities to which we are call'd; and where can we meet such pleasures to entertain us?

Away then, all vain and worldly desires; be banish'd for ever from molesting my peace.

Descend thou blessed heaven into my heart; or rather take up my heart unto thee.

Thy joys are too great to enter into me: O make me fit to enter into them.

Make me still think on my country above; and there establish my eternal home.

Where I shall dwell perpetually in the view of my God; and be filled for ever with the sweetness of His presence.

Glory be, etc.

As it was, etc.

Ant. Glorious things, etc.

Antiphon.

If these imperfect shadows so sweetly please, how will the real substance transport our hearts! Alleluja.

PSALM IX.

Blest be Thy gracious wisdom, O Lord, that so mercifully stoops to our low conceits.

Under these veils Thou hidest those glorious mysteries; too high and spiritual for our flesh and blood.

Thou hidest, or rather, so revealest Thy sublime rewards; to take us with things we most admire.

Sceptres and crowns Thou knowest are apt to win the hearts of us Thy children:

Children, alas, too truly in useful knowledge: O that we were so in love and duty.

What is a drop of water to the boundless ocean; or a grain of dust to this vast globe?

Such, O my God, and infinitely less, are the richest kingdoms here below:

Should we compare their most pompous state, to the meanest degree in the court of heaven.

When Thou hast fed us a while with milk, Thou invitest our appetite to stronger meat.

Thou tellest us of a sweet delicious life; in the blest society of saints and angels.

With whom we shall dwell in perpetual friend-

ship; and be loved and esteemed of them all for ever.

Thou tellest us of a pure soul-ravishing joy, to behold the amiable face of Jesus:

Whose gracious smiles shine round about, and fill the heavens with holy gladness.

Thou tellest us still of incomparably higher delights; hearken, O my soul, and humbly adore Thy God:

Whose bounty has provided thee large rewards, since they are no less than His very self.

Himself He will clearly unveil before us, and openly shew us that great secret.

O happy secret, if once at last attained, if once we but see the face of our God.

What is it, Lord, to see Thy glorious face; but to know Thee as Thou art in Thine own blest being?

To know the immensity of Thy self-subsisting essence; and the infinite excellence of all Thy attributes.

To know the power of the eternal Father, and the wisdom of the uncreated Son.

To know the goodness of the Holy Ghost, and the incomprehensible glories of the undivided Trinity.

This, O my soul, is the top of happiness, this is the supreme perfection of our nature.

This, this is alone the aim of our being, the hope and end of all our labours.

When we are come to this, we shall presently rest, and our satisfied desires reach no farther.

We shall be filled with overflowing bliss, and our utmost capacities hold no more.

But in one act of joy will be eternally fixed, and that one act spring fresh for ever.

Glory be, etc.

As it was, etc.

Ant. If these imperfect shadows, etc.

Antiphon.

Never can we say too much of this glorious subject; never can we think enough of the felicities of heaven. Alleluja.

PSALM X.

Arise, my soul, to thee these joys belong; arise, and advance thyself on high.

Leave here below all earthly thoughts; and fly away with the wings of thy spirit.

Fly to that glorious land of promise; and gladly salute those heavenly regions.

Hail, happy paradise of pure delights; thou beauteous garden of never-fading flowers!

Hail, blest society of beautified spirits, who perpetually contemplate the eternal Deity!

Hail, and for ever may your glories grow; till they rise so high, they can grow no more.

Hail you, who in your cheerful hymns, remember us who dwell below in this vale of tears.

We hope one day to come up to you; and be placed, to sing in your holy choirs.

We hope to know all things produced; we hope to know that all-producing cause.

O what a fire of love will it kindle in our hearts, when we shall see those shining mysteries!

When our great God, like a burning mirror, shall strike His brightness on the eyes of our souls.

O what excessive joy will that love produce; a love so violently desiring, and so fully satisfied?

When our capacities shall be stretch'd to the utmost; and the rich abounding objects fill and o'erflow them.

O what profound repose will that joy beget; a joy so infinitely high, and so eternally secure!

When, without losing what we are, we shall become, in a great measure, even what He is.

We shall take part in all His joys; and share in the glories of all His heaven.

O what Divine and ravishing words are these: how gently they enter and delight my ear!

How they diffuse themselves over all my brain; and strongly penetrate to my very soul!

Methinks they turn to substance as they go; and I feel them work and stir through all my powers.

Methinks they lie as a cordial at my heart; and send forth spirits to quicken and refresh me.

There, O my soul, we shall rest from all our labours; which are but the way to all that happiness.

There we shall rest from sin and sorrow; and no longer be troubled with our selves, or others.

There we shall rest for ever in the protection of our God; in the arms and bosom of our dearest Lord.

O heaven, the eternal source of all these joys; and infinitely more, and infinitely greater.

As the hart pants after the water-brooks, so let my soul thirst after Thee.

After Thee let me daily sigh and mourn; and with a fix'd and longing eye look up, and say,

When, O my God, shall I sit at that fountain-head, and drink my fill of those living streams?

When shall I be inebriated with that torrent of pleasures, which springs for ever from Thy glorious throne?

O that the days of my banishment were fully finished! how is the time of my pilgrimage prolonged!

Why am I still detained in this valley of tears? still wandering up and down in this wilderness of dangers?

Come Thou, sweet Jesus, my only hope; and sure deliverer out of all my sorrows.

Come Thou, and here begin to dwell in my heart; and fit me for the life I shall lead hereafter.

Come, O my dearest Lord, and prepare my soul for Thee; and then, when Thou pleasest, take it to Thyself.

Glory be, etc.

As it was, etc.

Ant. Never can we say too much, etc.

The Epistle, Rom. xii, 9.

LET love be without dissimulation; abhor that which is evil, cleave to that which is good. Be kindly affectioned one towards onother, with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit, serving the Lord: rejoicing in hope, patient in tribulation, continuing instant in prayer: distributing to the necessity of saints, given to hospitality. Bless them who persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompence to no man evil for evil; provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is Mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

HYMN III.

WHY do we seek felicity,
  Where 'tis not to be found;
And not, dear Lord, look up to Thee,
  Where all delights abound?

Why do we seek for treasure here,
  On this false barren sand:
Where nought but empty shells appear,
  And marks of shipwreck stand?

O world, how little do thy joys,
  Concern a soul that knows
Itself not made for such low toys,
  As thy poor hand bestows!

How cross art thou to that design
  For which we had our birth;
Us, who are made in heaven to shine,
  Thou bow'st down to the earth.

Nay, to thy hell; for thither sink
  All that to thee submit:
Thou strew'st some flowers upon the brink,
  To drown us in the pit.

World, take away thy tinsel wares,
  That dazzle here our eyes;
Let us go up above the stars,
  Where all our treasure lies.

The way we know; our dearest Lord
  Himself is gone before;
And has engag'd His faithful word,
  To open us the door.

But, O my God, reach down Thine hand,
  And take us up to Thee;
That we about Thy throne may stand,
  And all Thy glories see.

All glory to the Sacred Three,
  One ever-living Lord:
As at the first, still may He be
  Belov'd, obey'd, ador'd. Amen.

Antiphon.

O glorious God! Thy infinite perfections cause us to admire Thee; and Thy bounteous promises engage us to hope in Thee: Thy incomparable beauty

ravishes our hearts; and the joys Thou hast prepared for us transcend all our wishes. Alleluja.

Magnificat.

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

For He hath regarded the lowliness of His handmaiden.

For behold, from henceforth all generations shall call me blessed.

For He that is mighty hath magnified me, and holy is His name.

And His mercy is on them that fear Him, throughout all generations.

He hath shewed strength with His arm, He hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat, and hath exalted the humble and meek.

He hath filled the hungry with good things, and the rich He hath sent empty away.

He remembering His mercy, hath holpen His servant Israel, as He promised to our forefathers, Abraham and his seed for ever.

Glory be, etc.

As it was, etc.

Ant. O glorious God, etc.

V. Eye hath not seen, nor ear heard, neither can the heart of man conceive the things,

R. Which God has prepared for them that love Him.

Let us Pray.

O God, Who graciously wooest us to our eternal inheritance, by describing its inexpressible glories all manner of ways, which are apt to work upon our low conceits, that they may fitly insinuate themselves, and become by degrees absolute master of our

hearts: bring them, we beseech Thee, still seasonably into our memories; and so strongly settle them in our affections, that our souls being wholly ravish'd with those great hopes, all the temptations, and vanities of this world, may fly unconcernedly by us, and never be able to distract our entire and steady, and daily strengthening desires of entering once for ever into possession of Thy kingdom, through our Lord Jesus Christ; Who with Thee and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

V. O Lord, hear, etc.
R. And let our, etc.
V. Let us bless our Lord.
R. Thanks be to our God.
V. May the Divine assistance remain with us for ever.
R. Amen.
V. The blessing of God Almighty, Father, Son and Holy Ghost, descend upon us, and dwell in our hearts for ever.
R. Amen.

Compline.

V. Our help is in the name of the Lord,
R. Who made heaven and earth:
V. Convert us, O God, our Saviour:
R. And turn away Thy anger from us.
V. O God, make speed to save us.
R. O Lord, make haste to help us.
V. Glory be, etc.
R. As it was, etc. Alleluja.

Antiphon.

All is unquiet here till we come to Thee; and repose at last in the kingdom of peace.

PSALM XI.

Who will give me the wings of a dove, that I may fly away and be at rest?

That I may fly away from the troubles of this life, and be at rest, dear Lord, with Thee.

Here, alas, we are forc'd to sigh, and bear with grief the burthen of our miseries.

Often we encounter chances that endanger us, and divert our progress in the way to bliss.

Often we are assaulted with temptations that overcome us; and set us back in the accounts of eternity.

How many times, O my soul, have we plainly concluded, that this earth affords no real joy.

How many times have we fully agreed, that heaven alone is the place of happiness!

Yet do these false allurements again deceive us; and steal away our hearts to dote on folly:

Yet do, inconstant we, forget our resolves; and wretchedly neglect our true felicity.

O Thou victorious conqueror of sin and death! do Thou assist us in this dangerous warfare.

O Thou benign refresher of distressed spirits! do Thou relieve us in this tedious pilgrimage.

Make us still thirst and sigh after Thee; the living fountain of life-giving streams.

Make us despise all other delights; and set our affections entirely on Thy joys.

Since nothing, Lord, can satisfy our souls but Thee, O let our souls seek nothing but Thee.

Glory be, etc.

As it was, etc.

PSALM XII.

Give me, O Lord, the innocency of doves; and fill my soul with Thy mild Spirit:

Then I shall need none of their wings; since heaven itself will dwell in my heart.

'Tis on the proud Thou lookest afar off; but inclinest Thine ear to the humble and meek.

Who delight in the peace of a contented mind; and limit their thoughts to their own little sphere:

Never intermedling with the actions of others; unless where charity and reason engage them:

But their beloved employment is to sit in silence; and think on the happiness they expect hereafter.

To meditate the joys of saints and angels; and the blissful vision of the face of Jesus.

O how secure and sweetly do they sleep; who go to bed with a quiet conscience!

Who after a day of faithful industry, in a course of just and pious living,

Lay down their wearied heads in peace; and safely rest in the bosom of Providence.

If they awake, their conscience comforts them in the dark; and bids them not fear the shadow of death:

No, nor even death itself; but confidently look up, and look for the dawn of that eternal day.

This too, my soul, should be our care; to note, and censure, and correct ourselves:

To strive for mastery over the passions that molest us; and dismiss from our thoughts what no way concerns us.

Are not our own occasions business enough, to fill as much time as this life deserves?

Does not the other, at least, deserve every minute of leisure we can spare from this?

Let then the worldly pursue their liberties; and say and do as they think fit.

What's that to thee, my soul! who shalt not answer for others, unless thou some way make their faults thine own.

Thy pity may grieve, and thy charity endeavour; but if they will not hear, follow thou thy God.

Follow the way that leads to truth; follow the truth that leads to life.

Follow the steps of thy belov'd Jesus, Who alone is the way, the truth, and the life.

Follow His holiness in what He did; follow His patience in what He suffer'd.

Follow Him that calls thee in a thousand promises; follow Him that crowns thee with infinite rewards.

Follow thy faithful Lord, O my soul, to the end; and thou art sure in the end to possess Him for ever.

Glory be, etc.

As it was, etc.

PSALM XIII.

Meekness indeed is the heaven of this life; but the heaven of heavens, O Lord, is above with Thee.

Meekness may qualify our miseries here, and make our time pass gentlier away.

But to be fully happy, we must stay till hereafter; till Thy mercy bring all us to our last great end.

That glorious end for which our souls were made; and all things else to serve them in their way.

'Tis not to sport our time in pleasures, that Thou, O Lord, hast placed us here.

'Tis not to gain a fair estate that Thy kindness still prolongs our days.

But to do good to ourselves and others, and glorify Thee in improving Thy creatures.

To increase every day our longing desires of beholding Thee in Thine own bright Self.

O glorious Lord, Whose infinite sweetness provokes and satisfies all our appetites.

May my entire affections delight in Thee; above all the vain employments of this world;

Above all praise and empty honour; above all beauty and fading pleasure;

Above all health and deceitful riches; above all power and subtle knowledge;

Above all even Thine own bounty can give, and whatever is not Thy very Self.

O! may my wearied soul repose in Thee, the home and centre of eternal rest.

May I forget myself to think of Thee; and fill my memory with the wonders of Thy love.

That infinite love, which when my thoughts consider, not as they ought, alas! but as I am able,

The goods or ills of this world lose their name, and yield not either relish or distaste.

O my adored Jesus, let me love Thee always; because from eternity Thou hast loved me.

O let me love Thee only, gracious God; because Thou alone deservest all my heart.

Always and only let me love Thee, O Lord, since always my hope is only in Thee.

Glory be, etc.

As it was, etc. Alleluja.

Ant. All is unquiet here till we come to Thee, and repose at last in the kingdom of peace.

HYMN IV.

DEAR Jesu, when, when will it be
  That I no more shall break with Thee!
When will this war of passions cease!
  And let my soul enjoy Thy peace!

Here I repent, and sin again;
  Now I revive, and now am slain:
Slain with the same unhappy dart,
  Which, O, too often wounds my heart.

When, dearest Lord, when shall I be
  A garden seal'd to all but Thee?
No more expos'd, no more undone;
  But live and grow to Thee alone?

'Tis not, alas, on this low earth,
  That such pure flowers can find a birth:
Only they spring above the skies,
  Where none can live, till here he dies.

Then let me die, that I may go,
  And dwell where those bright lilies grow;
Where those blest plants of glory rise,
  And make a safer paradise.

No dangerous fruit, no tempting Eve,
  No crafty serpent to deceive;
But we like Gods indeed shall be;
  O let me die that life to see.

Thus says my song: but does my heart
  Join with the words, and sing its part?
Am I so thorough wise to choose
  The other world, and this refuse?

Why should I not? What do I find
  That fully here contents my mind?
What is this meat, and drink, and sleep,
  That such poor things from heaven should keep?

What is this honour, or great place,
  Or bag of money, or fair face?
What's all the world, that thus we should
  Still long to dwell with flesh and blood?

Fear not, my soul, stand to thy word,
  Which thou hast sung to thy dear Lord?
Let but thy love be firm and true,
  And with more heat thy wish renew.

O may this dying life make haste,
  To die into true life at last;
No hope have I to live before,
  But then to live, and die no more.

Great ever-living God, to Thee,
  In essence one, in Persons three;
May all Thy works their tribute bring,
  And every age Thy glory sing. Amen.

The Lesson. 1 John, ii, 15.

LOVE not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world, and the world passeth away, and the lusts thereof; but he that doeth the will of God abideth for ever.

Antiphon.

Blessed be the Holy Name of the Lord our God, Who hath shewed us the light of His countenance, and hath caused us to see His goodness in the land of the living. Alleluja.

For behold, Thou art the light of the nations, O Christ, and the glory of Thy Church. Alleluja.

The Song of Simeon.

Lord, now lettest Thou Thy servant depart in peace: according to Thy Word.

For mine eyes have seen Thy salvation,

Which Thou hast prepared before the face of all people;

To be a light to lighten the Gentiles, and to be the glory of Thy people Israel.

Glory be, etc.

As it was, etc.

Ant. Blessed be the Holy Name, etc. Alleluja. *For behold, etc. Alleluja.

V. Who hast preserved us in all our ways:

R. And delivered us from the many evils of this day.

Let us Pray.

LORD, we beseech Thee, forsake us not in the vanishing of our days; but still continue Thy gracious and fatherly protection upon us; be Thou our light

and defence, our guide and guard, through the valley of misery and tears, and the shadow of death, to that holy hill where Thine honour and our rest dwelleth: and give us the peace, and comfort, and communion of Thy Holy Spirit, that our eyes may see Thy salvation, and we Thy servants may depart in Thy peace, for the merits and satisfaction of Thy dear Son Jesus Christ our Lord. Amen.

Antiphon.

Learn of Me, says our Lord, for I am meek and humble of heart; and ye shall find rest to your souls.

Ecce nunc. PSALM 134.

Behold now, praise the Lord: all ye servants of the Lord.

Ye that by night stand in the house of the Lord: even in the courts of the house of our God,

Lift up your hands in the Sanctuary: and praise the Lord.

The Lord that made heaven and earth: give us blessing out of Zion. Alleluja.

V. Even the blessing of a meek spirit.

R. And of a pure and humble heart.

Ant. Learn of Me, says our Lord, etc.

V. Meekness indeed is the heaven of this life.

R. But the heaven of heavens is above with Thee.

Let us Pray.

O GOD, Whose gracious providence has particularly ordained the spirit of meekness to waft us safely through the turbulent sea of this world, to our haven of bliss: vouchsafe, we beseech Thee, that the clear experience we every day make of our own weakness and vanity, may so dispose us for this precious virtue, that our minds may never be discomposed with

passion, nor our tongues break forth into violent expressions, but our temper may be always preserved calm and regular, and, as becomes those, all whose powers are possessed of the joys of heaven, apt to feel in every thing only the sweet impulses of hope and charity, through our Lord Jesus Christ, Thy Son; to Whom, with Thee and the Holy Ghost, be all honour and glory, world without end. Amen.

V. Vouchsafe us, we beseech Thee, O Lord, a quiet night, and a happy end.
R. Amen.
V. Lord, have mercy upon us.
R. Christ, have mercy upon us.
V. Lord, have mercy upon us.

Our Father, etc.

V. Into Thy Hands, O Lord, we commend our spirits.
R. Into Thy Hands, O Lord, we commend our spirits.
V. Thou hast redeemed us, O Lord, Thou God of truth.
R. Into Thy Hands, O Lord, we commend our spirits.
V. Preserve us, O Lord, as the Apple of Thine Eye.
R. Under the Shadow of Thy Wings protect us.
V. Save us, O Lord, waking; defend us sleeping.
R. That we may watch with Christ, and rest in peace.
V. Vouchsafe, O Lord, to keep us this night without sin.
R. O Lord, have mercy upon us, have mercy upon us.
V. O Lord, let Thy mercy lighten upon us.
R. As our trust is in Thee.
V. O Lord, hear, etc.
R. And let our, etc.

Let us pray.

VISIT, we beseech Thee, O Lord, this habitation, and drive far away all the snares of the enemy; let Thy holy angels dwell therein to preserve us in peace, and Thy blessing be upon us for ever; through our Lord Jesus Christ, Thy Son, Who, with, etc.

V. O Lord, hear, etc.

R. And let our, etc.

V. Bless we our Lord.

R. Thanks be to God.

V. May the Divine assistance remain with us for ever.

R. Amen.

V. The Blessing of God Almighty, Father, Son, and Holy Ghost, descend upon us, and dwell in our hearts for ever.

R. Amen.

THE

OFFICE FOR MONDAY.

Matins, or Morning Prayer.

The Introduction to be said as in the Office of Sunday at Morning-Prayer.

INVITATORY.

Come, let us adore our God that made us.
Come, let us adore our God that made us.

PSALM XIV.

LET us with reverence appear before Him, and humble ourselves in the presence of His glory: let us all bring forth our psalms of praise, and sing with joy to our great Creator.

Come, let us adore our God that made us.

He made us, not we ourselves, and freely bestowed on us all the rest of His creatures, to engage our hearts to love His goodness, and to admire the riches of His infinite bounty.

Come, let us adore our God that made us.

Our bodies He framed of the dust of the earth, and gave us a soul after His own likeness; a soul which

all created nature cannot fill; nor anything below His own immensity.

Come, let us adore our God that made us.

For Himself He made us, and for His glorious kingdom, that we might dwell with Him in perfect bliss, and sing His praises for ever.

Come, let us adore our God that made us.

Glory be, etc.
As it was, etc.

Come, let us adore, etc.
Come, let us adore, etc.

HYMN V.

WAKE now, my soul, and humbly hear
  What thy mild Lord commands;
Each word of His will charm thine ear,
  Each word will guide thy hands.

Hark! how His sweet and tender care
  Complies with our weak minds;
Whate'er our state and tempers are,
  Still some fit work he finds.

They that are merry, let them sing,
  And let the sad hearts pray;
Let those still ply their cheerful wing,
  And these their sober way.

So mounts the early chirping lark
  Still upwards to the skies;
So sits the turtle in the dark,
  Sighing out groans, and cries.

And yet the lark, and yet the dove,
  Both sing, though several parts;
And so should we, howe'er we move,
  With light or heavy hearts.

Or rather both should both assay,
  And their cross notes unite,
Both grief and joy should sing and pray,
  Since both such hopes invite.

Hopes that all present sorrow heal,
  All present joy transcend;
Hopes to possess, and taste, and feel
  Delights that never end.

All glory to the sacred Three,
  All honour, power and praise;
As at the first, may ever be,
  Beyond the end of days. Amen.

Antiphon.

All things lie open to the Eyes of God. All things are naked to Him with Whom we speak.

PSALM XV.

Happy are they, O glorious Lord! Who everywhere adore Thy presence.

Happy who live on earth as in the sight of the King of Heaven; and every moment say in their heart, "Our God is here."

Here in the centre of our souls, to witness all our thoughts, and judge exactly our most secret intents.

Though His Throne of State is established above; and the splendours of His glory shine only on the blessed:

Yet His unlimited Eye looks down to this lower world, and beholds all the ways of the children of Adam.

If we go out, He marks our steps; and when we retire, our closet excludes not Him.

While we are alone, He minds our contrivings, and the ends we aim at in all our studies.

When we converse with others, He observes our deportment, and the good or ill we do them, or ourselves.

In our devotions He notes our carriage; and regards with what attention we recite our prayers.

All the day long He considers how we spend our time; and our darkest night conceals not our works from Him.

If we deceive our neighbour, He spies the fraud; and hears the least whisper of a slandering tongue.

If we in secret oppress the poor, or by private alms relieve their wants;

If in our hearts we murmur at the rich; or live contented with our little portion;

Whate'er we do He perfectly sees us; whate'er we are, He is sure to be with us.

Why, O Thou Sovereign Lord of Heaven! why dost Thou stoop thus low Thy glorious Eye?

What canst Thou find that here deserves Thy sight, among the trifles of our empty world?

What canst Thou find, alas! that should not fear Thy sight, among the follies of our vicious lives?

'Tis not Thyself, O Lord, Thou seekest to satisfy; but all Thy design is for our advantage.

Thou graciously standest by to see us work; that Thine awful Eye may quicken our diligence.

Thou art still at hand to relieve our wants, that so friendly a nearness may increase our confidence.

Thou appearest still ready to punish our sins; that the shake of Thy rod may prevent our miseries.

Sure, O my God, Thy favours must needs be sweet; since even Thy threatenings have so much mercy.

Sure we must needs be worse than blind; if to the face of Heaven we dare be wicked.

Henceforth, O gracious Lord; as children freely play in the indulgent presence of their tender Father;

So make us still, with humble boldness, rejoice before Thee our merciful Creator.

And as newly-pardoned subjects, justly fear the angry brow of their offended prince;

So let our oft-forgiven souls continually tremble to provoke the wrath of Thy dread Majesty.

O temper thus our love with reverence, and thus allay our fear with hope.

Glory be, etc.

As it was, etc.

Ant. All things lie open, etc.

Antiphon.

Happy we who have our God so near us; happy, if our pious lives keep us near Him.

PSALM XVI.

My God! since Thou art never absent from us, let us be always present with Thee.

Let us go up to Thy Throne above; and there contemplate and admire Thy glory.

Let us attend on Thy holy Altars; and there adore and praise Thy mercy.

Everywhere let us seek to meet Thee; everywhere let us delight to find Thee.

All our wants let us spread before Thee; all our petitions let us offer to Thee.

Thou willingly inclinest Thy gracious Ear to the prayers that come from a fervent heart.

Thou lovest to hear us treat of heaven; as if we made it our business indeed to go thither.

All other things we must ask with submission to Thee; since we know not absolutely what is good for ourselves.

But Thy eternal joys we may beg without restraint; and urge and press for Thy assistance to gain them.

Heaven we may wish, without the check of resignation; heaven we may pray for without fear of importunity.

O wise and gracious Lord; whate'er Thou doest, Thy love intends it all for the good of Thy servants.

If Thou deferrest sometimes to grant our requests, 'tis only in charity to make us repeat them.

That we may feel more sensibly our own poverty; and be more strongly convinced of our dependence on Thee.

That we may practice our hope while we long expect; and increase our gratitude when we receive at last.

That we may learn this sure and happy skill, of working in our souls the virtues we desire;

By often renewing those very desires till themselves become even the graces we seek.

But, O improvident we! how unwilling to pray are most of us always, and all of us sometimes.

How do our little offices seem long and tedious; and half an hour quite tire our patience.

How are we slow to begin, and swift to make an end.

How heavy when they are saying, and glad when they are said;

Yet, sure, no easier work than to ask what we want; no cheaper purchase than to have for asking.

Sure no sweeter pleasure than to converse with God; nor greater profit than to gain His favour.

Still we have new transgressions to confess; and shall never, alas! want infirmities to lament.

Often, O dreadful Lord, when we speak to Thee, we do not so much as hear ourselves:

Often we pursue impertinent objects; and our careless thoughts contradict our words;

But, O Thou blessed end of all our labours, and only centre of all our wishes!

Do Thou reclaim our wandering fancies, and guide and fix them to attend Thy service.

Night and day let us call on Thee, and never cease knocking at the door of Thy palace.

Let no delay discourage our hope; nor even refusal destroy our confidence.

But let this firm foundation still sustain us; and on this let our peace be established for ever.

What's truly necessary Thy goodness will not deny; the rest of our obedience submits to Thy pleasure.

Glory be, etc.

As it was, etc.

Ant. Happy we, etc.

Antiphon.

You have not because you ask not; you ask and receive not, because you ask amiss.

PSALM XVII.

Deliver us, O Lord, from asking of Thee, what we cannot receive without danger to ourselves.

Deliver us from receiving what we cannot use, without offending others, and ruining our own souls.

Deliver us from presuming so on Thy bounty, that we omit to perform our own duty.

Still to our devotions let us join our best endeavours; and make our earth comply with Thy heaven.

If we desire of Thee to relieve our necessities, let us faithfully begin to labour with our hands;

And not expect a blessing from the clouds on the idle follies of an undisciplined life.

If we beg grace for victory over our passions, let us constantly strive to resist their assaults.

Let us wisely foresee our particular dangers; and use the proper weapon against every sin.

To obtain the gift of chastity we must mortify our

senses; and immediately fly the least shadow of temptation.

In vain we approach Thy Holy Altar; if our lives prepare not the way for our offerings.

Thou shuttest Thy ears to our loudest prayers; if we open not ours to the voice of the poor.

Thou deniest to pardon our trespasses against Thee, unless we have already forgiven our enemies.

O the extreme benignity of our glorious God; Who treats with His creatures upon equal terms!

Who deals no otherwise with us, miserable wretches, than we ourselves commerce with one another.

He promises to give the same measure we give our neighbours; and performs incomparably more than He promises.

Pressed down, and shaken together, and running over into the bosoms of them that love Him.

Such, O my God, is the bounty of Thy goodness, and no less the patience of Thy generous Hand.

Thou holdest Thy blessings hovering over our heads; still watching the time when we are fit to receive them.

Then Thou immediately sendest them down upon us to enter our hearts and dwell with us for ever.

Even that very temper which thus disposes us, entirely depends on the favour of Thy providence.

Every condition Thou requirest on our part, being nothing else but Thine own free gift.

Thy mercy alone is the fountain of all our blessings; and in what channel soever they flow to us, they spring from Thee.

Thou art the God of Nature and Reason; Thou art the God of Grace and Religion.

Give, gracious God, what Thou art pleased to command; and then command what Thou pleasest.

Glory be, etc.

As it was, etc.

Ant. You have not, etc.

Our Father, etc.

First Lesson.

God from the beginning made man, and left him in the hands of his own counsel. He added his commandments and precepts; if Thou wilt keep them, they will preserve thee. Fire and water are set before Thee, stretch forth Thy hand to which Thou wilt. Before man is life and death, good and evil; that which he chooseth shall be given him, for the wisdom of God is great, and He is mighty in power; His Eyes are turned towards them that fear Him, and He knows every work of man: He has commanded none to do wickedly; neither has He given any a license to sin; but the penitent He restores to the way of justice, and those that are failing in perseverance, He confirms, and appoints them the lot of truth. Turn to the Lord, and forsake Thy sins; pray before His face, and lessen Thy offences. Be not rash with thy mouth, nor let Thy heart be hasty to utter anything before God; for God is in heaven, and thou art on earth; therefore let thy words be few. Before prayer prepare thy soul, and be not as one that tempts God. Go not after thine own lusts, but turn away from thine own will. If thou givest to thy soul her desires, it will make thee a derision to her enemies. A wise man will fear in everything; and in the occasion of sin will take heed of being negligent. He that loves danger shall perish therein, and he that despises small things shall fall by little and little. Better is he that has less knowledge, and fears, than he that aboundeth in understanding, and transgresses the law of the Lord.

Responsory.

My soul, what canst thou wish for more? Behold, Thy gracious Lord offers thee to choose what

thou wilt, and promises to give thee what thou choosest. * *O Infinite Goodness! 'tis Thyself alone I choose, for Thou art my only Happiness for ever.* I see my portion hereafter depends on my choice here, but my choice, O Lord, depends on Thee. Guide me with Thy holy grace, that I withdraw my affections from all vain and perishable creatures, and fix them entirely on Thee, my Lord and my God, and my eternal felicity. * *O Infinite Goodness, 'tis Thyself, etc.*

Second Lesson.

THE beginning of wisdom is the true desire of discipline: the care of discipline is love, and love is the keeping of her laws, and the keeping of her laws is the accomplishment of incorruption, and incorruption makes us next to God; therefore the desire of wisdom leads to an everlasting kingdom: if then you be delighted in thrones and sceptres, seek wisdom, that you may reign for ever. Into a malicious soul wisdom will not enter, nor dwell in a body subject to sin. For the Holy Spirit will fly from him that dissembles, and withdraw Himself from thoughts that are without understanding, and be chased away when iniquity comes in. The spirit of wisdom is gentle, and will not deliver the curser from his own lips; for God is witness of his reins, and searcher of his heart, and hearer of his tongue; therefore he that speaks unjust things cannot be hidden; nor shall the chastising vengeance forbear him. If thou shalt call for wisdom, and incline thine ear to prudence; if thou shalt seek her as money, and dig her up as treasure, then thou shalt understand the fear of the Lord, and find the knowledge of God; for our Lord gives wisdom, from His mouth is prudence and knowledge.

Responsory.

Send down, O God of our fathers, and Lord of mercy! send down Thy wisdom from Thy holy hea-

ven, and from the seat of Thy Greatness to be in us, and labour with us, and teach us what is acceptable unto Thee. * *That we may know our end, and wisely choose our way, and order our actions to our true felicity.* Our thoughts are fearful, and our prudence uncertain; we scarce conjecture the things that are on earth, and find with pains the things that are in sight. Give us, O Lord, the wisdom that assists at Thy Throne, and reject us not from among Thy children. * *That we may know our end, etc.*

Third Lesson.

THE spirit of those that fear God shall live, and in His sight shall be blessed; for their hope is in Him that saves them, and the Eyes of God are on them that love Him. He that fears the Lord shall tremble at nothing, because He is his hope; he raises up the soul, and illuminates the eyes, and gives life, and health, and blessing. Our Lord is only theirs that expect Him in the way of truth and justice. The Highest allows not the gifts of the wicked, nor regards the oblation of the unjust, nor pardons their offences for the multitude of their sacrifices. By mercy and faith sins are purged, and by the fear of the Lord every one declines from evil. Despise not a man that turns himself from sin, nor upbraid him therewith. Remember we are all in a state of guilt. Forgive thy neighbour that hurts thee, and when thou prayest, Thy sins shall be forgiven Thee. One man reserves anger against another, and does he seek pardon of God? He has no mercy on a man like himself, and does he entreat for his own sins? Remember the last things, and cease to be at enmity. Remember the Fear of God, and be not angry with Thy neighbour. Hast thou sinned, do so no more, but withal pray that former sins may be forgiven thee. Fly from sin as from the face of a serpent; if thou approach, it will bite thee: the teeth thereof are as

teeth of lions, killing the souls of men. He that is washed from the dead, and touches him again, what does his washing profit him? So a man that fasts for his sins, and does the same again, what avails it to have humbled himself? Who will hear his prayer?

Responsory.

Deliver us, O Lord, from relapsing into the sins we have repented of, the sins we have so often promised to amend: Deliver us from all malice and enmity with our neighbours, and from oppressing the poor, who have none to defend them. * *Then may we confidently expect Thy protection, if we serve Thee and love one another.* Thou art our strength, O Lord, whom shall we fear? Thou art our salvation, of what shall we be afraid? Nothing can hurt us but our own vicious desires; nothing can endanger us but disobedience to our God. * *Then may we, etc.*

Glory be, etc.
As it was, etc.

Antiphon.

Consider well your steps, O ye children of men, behold Who regards you; walk sincerely and walk confidently, for His Rod and Staff are ever at hand to comfort you.

V. Fear not, O ye of little Faith! He is here.
R. Presume not, O ye much inclined to folly! He is here.

Let us Pray.

O God, Who art ever present to all that Thou hast made, still watching to improve us as we grow fit for greater bounty, keep, we beseech Thee, our eyes continually fixed on Thine over us, at once awfully checking our inclination to folly, and tenderly encouraging our pursuit of true good: make us always

feel ourselves under Thy sure protection in our dangers, and within free reach of Thy glorious ear, for whatever good we faithfully ask, and use our just endeavours, according to Thy discipline, to attain, through our Lord Jesus Christ Thy Son. Amen.

Lauds.

If Lauds alone be said, begin with the Introduction and Invitatory, all the Week-days, as at Matins; or else only—

V. O God, make speed to save us.
R. O Lord, make haste to help us.

Glory be, etc.
As it was, etc.

Antiphon.

Bless the Lord, O my soul, and all that is within me, praise His Holy Name.

PSALM XVIII.

Come, let us sing the praises of God, and joyfully recite His Divine Perfections.

His Being is of Himself alone; and no dependence His eternal essence knows.

His knowledge fathoms the extent of all things; and His Power commands them as He pleases.

His goodness is supremely infinite; and all His glorious attributes transcendently adorable.

Come, let us sing the praises of our God; and joyfully recite His Divine Perfections.

He is the source of all felicity; eternally full of His own unchangeable bliss.

Before time began He was; and when the sun must lose His light, His day will remain the same for ever.

The heaven of heavens is the palace of His glory; and all created nature the subject of His dominions.

In His presence the brightest seraphim cover their faces; and all the blessed spirits bow down their heads to His footstool.

Come, let us sing aloud the prerogatives of our God; and stretch our utmost thoughts to exalt His greatness.

But, O most glorious and dreadful Deity! how dare we wretches undertake Thy praises?

How dare our sin-polluted lips pronounce Thy Name? Or where shall we seek expressions fit for Thee?

All that we can say is nothing to Thy unspeakable excellencies; all we can think but a faint shadow of Thy unconceivable beauty.

Even the voice of angels is too low to reach Thy worth; and their highest strains fall infinitely short of Thee.

Only in this shall Thy servants rejoice; and all the powers of our souls be glad:

That Thyself alone art Thine own full praise; be to Thyself Thine own glory.

Live, our great God, eternally encompassed with the beams of Thine own inaccessible light.

Live, our adored Creator, and reign for ever on the throne of Thine own immortal kingdom.

Glory be, etc.

As it was, etc.

PSALM XIX.

Too glorious art Thou, O Lord, in Thyself; and Thy direct rays shine too bright for our eyes.

Yet may we venture to praise Thee in Thy works; and contemplate Thee at least reflected from Thy creatures.

In them we may safely behold our mighty Maker, and freely admire the magnificence of our God.

Heaven and earth are full of His greatness; heaven and earth were created by His Power.

From Him all the hosts of angels receive their being; from Him they have the honour to assist in His presence.

He kindled warmth and brightness in the sun; and beauteously garnished the firmament with stars.

He spread the air, and stored it with flocks of birds; He gathered the waters, and replenished them with shoals of fishes.

He established the earth on a firm foundation, and richly adorned it with innumerable varieties.

Every element is filled with His blessings; and all the world with His liberal miracles.

He spake the word, and they were made; He commands, and they are still preserved.

He governs their motions in perfect order; and distributes to each its proper office.

Contriving the whole into one vast machine, a spacious theatre of His own unlimited greatness.

O glorious Architect of universal nature, Who disposest all things in number, weight, and measure!

How does Thy Wisdom engage us to admire Thee; How does Thy goodness oblige us to love Thee.

Not for themselves alone, O gracious God, did Thy Hand produce those happy spirits.

But to receive in charge Thy little flock; and safely conduct them to the folds of bliss.

Not for themselves at all, O bounteous Lord; were the rest of this huge creation framed.

But to sustain our lives in the way; and carry us on to our eternal home.

O may our souls first praise Thee for themselves; and employ their whole powers to improve in Thy service.

May we praise Thee, O Lord, for all Thy gifts; but infinitely above all still value the Giver.

May every blessing be a motive of gratitude; and every creature a step of approach towards Thee.

So shall we faithfully observe their end, and happily arrive at ours.

Using them only to entertain us here, till our souls be prepared for the life of heaven.

Till they become full ripe for Thee, and then fly away to Thy Holy Presence.

Glory be, etc.

As it was, etc.

PSALM XX.

How admirable is Thy Name, O Lord, over all the earth; how wise and gracious the councils of Thy providence.

After Thou hadst thus prepared the world, as a house ready furnished for man to inhabit:

Thy mighty Hand framed our bodies of the dust; and built them of a shape of use and beauty:

Thou didst breathe into us the Spirit of Life, and fit us with faculties proportionable to our end.

Thou gavest us a soul to govern our bodies; and reason to command in this our soul.

Thou revealest unto us a law for the improvement of our reason, and enablest us by Thy grace to observe that law.

Thou madest us lords over all Thy creatures, but little inferior to Thy glorious angels.

Thou compelledst whole nature to serve us without reward; and invitedst us to love Thee for our own happiness.

Thou designedst us an age of pure delights in that sweet and fruitful garden;

And after having led there a long and pleasant life, Thou resolvedst to transplant us thence to Thine own paradise:

All this Thou didst, O glorious God, the full possessor of universal bliss!

Not for any need Thou hadst of us; or the least advantage Thou couldst derive from our being.

All this Thou didst, O infinite goodness, the liberal bestower of whate'er we possess!

Not for any merit, alas! of ours; or the least motive we could offer to induce Thee.

But for Thine own excessive charity, and the mere inclination of Thine own rich nature.

That empty we might receive of Thy fulness; and be partakers of Thine overflowing bounty.

So sheds the generous sun his beams; and freely scatters them on every side.

Gilding all the world with his beauteous light, and kindly cherishing it with his fruitful heats.

And so dost Thou, and infinitely more, O Thou God of infinite more perfections.

So we confess Thou dost to us; but we, what return have we made to Thee?

Have we well considered the end of our being, and faithfully complied with Thy purpose to save us?

Ah, wretched we! we neglect Thy holy rules, and govern our actions by chance and humour.

We quite forget our God that made us, and fill our heads with thoughts that undo us.

Pardon, O gracious Lord, our past ingratitude, and mercifully direct our time to come.

Teach every passage of our yet remaining life, how to express an acknowledgement fit for Thy mercies.

O make our senses subject to our reason, and our reason entirely obedient unto Thee.

O make the whole creation conspire to Thy honour; and all that depend on Thee join together in Thy praise.

This is the only praise Thou expecteth from us, and the whole honour Thou requirest of Thy creatures.

That by observing the orders Thou appointest them here, in this lower region of motion and chance:

We may all grow up to be happy hereafter, in the state of permanency and eternal rest.

Glory be, etc.
As it was, etc.

Ant. Praise the Lord, O my soul, etc.

Revelations iv, 11.

Thou art worthy, O Lord, to receive glory, and honour, and power; for Thou hast created all things, and for Thy pleasure they are and were created.

HYMN VI.

HARK, my soul, how every thing
  Strives to serve our bounteous King;
Each a double tribute pays;
  Sings its part, and then obeys.

Nature's sweet and chiefest choir,
  Him with cheerful notes admire;
Chanting every day their lauds,
  While the grove their song applauds.

Though their voices lower be,
  Streams have too their melody;
Night and day they warbling run,
  Never pause, but still sing on.

All the flowers that gild the spring,
  Hither their still music bring;
If heaven bless them, thankful they
  Smell more sweet, and look more gay.

Only we can scarce afford
  This short office to our Lord;
We, on whom His bounty flows,
  All things gives, and nothing owes.

Wake for shame, my sluggish heart,
  Wake, and gladly sing thy part:
Learn of birds, and springs, and flowers,
  How to use thy noble powers.

Call whole nature to thy aid,
  Since 'twas He whole nature made;
Join in one eternal song,
  Who to one God all belong.

Live for ever, glorious Lord!
  Live by all Thy works ador'd;
One in Three, and Three in One,
  Thrice we bow to Thee alone. Amen.

Benedictus, (as in Sunday Lauds.)

Antiphon.

The boundless ocean of Being could not contain His streams, but overflowed upon pure nothing; and behold a bounteous world appeared: heaven and earth, and all therein, from the highest angel to the least grain of dust, altogether the most perfect participation of His essence.

V. He spake the word, and they were made.
R. He but commanded, and they were created.

Let us Pray.

O Almighty Lord, the only wise and good Creator of the universe, Who madest all corporeal nature for the use of man, and man for his own felicity! enlarge our souls we beseech Thee, humbly to admire and adore Thy infinite fulness of being in Thyself, and Thy immense liberality of it to us; and mercifully carry on the whole creation to its end, vouchsafing so to order all Thy creatures about us by Thy grace, that they may attain their perfection in duly serving us, and we ours in eternally enjoying Thee, through our Lord Jesus Christ Thy Son. Amen.

Vespers, or Evening Prayer.

In the Name, etc., *as at Sunday Vespers.*

Antiphon.

To know Thee, O Lord, is the highest learning, and to see Thy face the only happiness.

PSALM XXI.

Let us now consider, O Lord our God, let us thankfully remember what Thou art to us.

Thou art the great beginning of our nature, and glorious end of all our actions.

Thou art the overflowing source from whence we spring, and the immense ocean into which we tend.

Thou art the free bestower of all we possess; the faithful promiser of all our hope.

Thou art the strong sustainer of our lives, and ready deliverer from all our enemies.

Thou art the merciful scourger of our sins, and bounteous rewarder of our obedience.

Thou art the safe conductor of our pilgrimage, and the eternal rest of wearied souls.

Such words, alas! our narrowness is constrained to use; when we endeavour to speak Thy bounties.

Wider a little can our thoughts extend; yet infinitely less than the least of Thy mercies.

Tell us Thyself, O Thou mild instructor of the ignorant! what Thou art to us.

One word of Thine expresses more than all the eloquence of men and angels.

Say to our souls, Thou art our salvation; but say it so that we may hear Thee, and feel it so.

Gladly will we run after the sound of that voice, and hope by following it to find out Thee.

When we have found Thee once, O Thou joy of our hearts! never let us lose Thy sight again.

Never let us turn our eyes from Thee; but steadily fix them upon Thy glorious face.

Suffer us not to go, till Thou hast given us Thy blessing; and then may Thy blessing bind us faster unto Thee.

Glory be, etc.

As it was, etc.

Ant. To know Thee, Lord, etc.

Antiphon.

To know ourselves is the truest wisdom; to see our own poverty the safest riches.

PSALM XXII.

Let us now consider, O Lord our God! let us humbly remember what we are to Thee.

We, who, alas! are nothing in ourselves; what can we be to Thy immensity?

Thou, Who art all things in Thine own rich self, what canst Thou receive from our poverty?

This only we are to Thee, O great Creator, the unthankful objects of all Thy bounties.

This only we are to Thee, O dear Redeemer, the unworthy cause of all Thy sufferings.

Guilty we committed the crime, and Thou with Thine innocency undertookest the punishment.

We went astray from the path of life; and Thy mercy came down from heaven to seek us:

To seek us in the wilderness where we had lost ourselves; and bring us home to the discipline of Thy love.

Lord, what are we, that Thou shouldest thus regard such poor, and vile, and inconsiderable wretches!

What can our good-will avail Thy bliss; that with so many charms Thou wooest us to love Thee?

What can our malice prejudice Thy content; that Thou threatenest so violently, if we love Thee not?

Is there not, O my Father, felicity enough in the sweetness alone of loving Thee?

Is there not, perhaps, misery enough in living deprived of Thy blissful love?

Yes, yes, dear Lord, and that Thou knowest; and that is the only cause which moved Thy goodness to court our affections.

Thou knewest, we else should cast away our selves, by doting on the follies of this deceitful world.

Thou knewest the danger of our wilful nature, and therefore strivest by greatest fears, and greatest hopes,

And all the wisest arts of love and bounty, to draw us to Thyself, and endow us with Thy kingdom.

Unhappy we, whose frowardness required so strange proceedings, to force upon us our own salvation!

Happy we, whose wants have met so kind a hand; that needed but our emptiness to engage Him to fill us!

Happy yet more, that our Lord, that thus favours us now, will at last give us Himself.

Glory be, etc.

As it was, etc.

Ant. To know ourselves, etc.

Antiphon.

Vanity of vanities, all is vanity, but the love of God, and hope to enjoy Him.

PSALM XXIII.

Lord, without Thee, what's all this world to us, but a flying dream of busy vanities?

It promises, indeed, a paradise of bliss; but all it performs is an empty cloud.

Thine are the joys that shine fixed as the stars; and make the only solid heaven.

Lord, without Thee, what are we to ourselves, but the wretched causes of our own ruin?

We, till Thou gavest us being, were purely nothing; more removed from happiness, than the most miserable of Thy creatures.

And now Thou hast made us, we wholly depend on Thee; and perish immediately if Thou forsake us.

Thou, without us, art the same all-glorious essence; brimful of Thy own eternal felicity.

Without us, Thy royal throne stands firm for ever; and all the powers of heaven obey Thy pleasure.

Pity, O gracious Lord, our imperfect nature; whose very circumstance is so contrary to Thine.

Thou dwellest above in the mansions of glory; and we below in houses of clay.

Thou art immortal, and Thy day outlives all time; we every moment go downwards to our grave.

Thou art immense, and Thy presence fills the heavens; but the greatest of us, alas, alas! how little are we!

Two yards of air contain us while we live; and a few spans of earth suffice us at our death.

When, O my God, shall these distances meet together? When will these extremities embrace each other?

We know they were once miraculously joined in the Sacred Person of Thy eternal Son.

When the King of heaven stooped down to earth, and grafted in His own person the nature of man.

We hope they once again shall be happily united; in blissful vision of Thy glorious self.

When the children of the earth shall be exalted to heaven; and made partakers of the Divine nature.

But are there no means for us here below; O Thou infinitely high, and glorious God?

Is there no way to approach towards Thee; and diminish at least this uncomfortable distance?

None but the way of holy love; which none can attain but by Thy free gift.

Nor must we sinners dare to ask Thou shouldst love us; being infinitely unworthy to be called Thy servants.

Rather let us humbly beg the grace we may love Thee; Who art so many ways worthy of more than our hearts.

And yet, O dearest Lord, unless Thou first love us; and sweetly draw us by Thy gentle hand:

Never shall we be so happy as to love Thee; nor ever be happy unless we do love Thee.

O bounteous God! to all Thy favours add this one, of making us esteem Thee above them all.

Be Thou to us our God and all things; and make us nothing in our own eyes.

Be Thou our whole and everlasting delight; and let nothing else be anything unto us.

Glory be, etc.

As it was, etc.

Ant. Vanity of vanities, etc.

The Lesson, Ephes. vi.

CHILDREN obey your parents in the Lord, for this is right. Honour thy father and mother; which is the first Commandment with promise, that it may be well with thee, and thou mayest live long upon the earth. And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ: not with eye-service as men-pleasers, but as the servants of Christ; doing the will of God from the heart; with good will doing service as unto the Lord, and

not unto men, knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And ye Masters do the same things unto them, forbearing threatening, knowing that your Master also is in heaven; neither is there respect of persons with Him.

HYMN VII.

LORD, who shall dwell above with Thee,
  There on Thy holy hill?
Who shall those glorious prospects see,
  That heaven with gladness fill?

Those happy souls, who prize that life
  Above the bravest here;
Whose greatest hopes, whose eag'rest strife
  Is once to settle there.

They use this world, but value that
  That they supremely love;
They travel through this present state,
  But place their home above.

Lord! who are they that thus choose Thee,
  But those Thou first didst choose?
To whom Thou gav'st Thy grace most free,
  Thy grace not to refuse.

We of ourselves can nothing do,
  But all on Thee depend;
Thine is the work and wages too,
  Thine both the way and end.

O make us still our work attend,
  And we'll not doubt our pay;
We will not fear a blessed end,
  If Thou but guide the way.

Glory to Thee, O bounteous Lord!
  Who giv'st to all things breath;
Glory to the eternal Word,
  Who sav'st us by Thy death.

Glory, O blessed Spirit, to Thee,
Who fill'st our hearts with love;
Glory to all the mystic Three,
Who reign One God above.

Antiphon.

He that framed the heart of man, designed it for Himself, and bequeathed it unquietness, till possessed of its Maker.

V. Vanity of vanities, all is vanity,
R. But to love our God, and attend His service.

Magnificat, as in Sunday Vespers

Let us Pray.

O God, Who alone art all in all things to us, and to Whom we are nothing but wretched objects of Thy bounty, which the more it flows upon us, the more we truly feel our own emptiness, and want of it; increase, we humbly beseech Thee, this happy sense in Thy servants, by the experience we every day have how unsatisfactory this world is; and grant, that finding it ordained by Thee to increase and widen, not fill our capacity, we may make this only use of all Thy creatures here, to raise and heighten our desires of Thy infinite self in eternity, through our Lord Jesus Christ Thy Son, Who with Thee and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

V. O Lord, hear, etc., *as at Sunday Vespers.*

Compline.

R. Our help is in, etc., *as at Sunday Compline.*

Antiphon.

All Thy ways, O Lord, are mercy and wisdom; and all Thy counsels tend to our happiness.

PSALM XXIV.

My God, in every thing I see Thy hand; in every passage Thy gracious Providence.

Thou wisely governest the house Thou hast built; and preventest with Thy mercies all our wants.

Thou callest us up in the early morning, and givest us light by the beams of Thy sun.

To labour every one in their proper office; and fill the little place appointed them in the world.

Thou providest a rest for our weary evening; and favourest our sleep with a shady darkness.

To refresh our bodies in the peace of night; and save the waste of our decaying spirits.

Again Thou awakest our drowsy eyes; and bidst us return to our daily task.

Thus has Thy wisdom mixed our life; and beauteously interwoven it of rest and work.

Whose mutual changes sweeten each other; and each prepare us for our greatest duty;

Of finishing here the work of our salvation; to rest hereafter in Thy holy peace.

Glory be, etc.
As it was, etc.

PSALM XXV.

Lord, how Thy bounty gives us all things else, with a large and open hand.

Our fields at once are covered with corn; and our trees bow under the weight of their fruit.

At once Thou fillest our magazines with plenty; and sendest whole showers of other blessings.

Only our time Thou distillest by drops, and never givest us two moments at once.

But takest away one when thou lendest another; to teach us the price of so rich a jewel.

That we may learn to value every hour; and not childishly spend them on empty trifles:

Much less maliciously murder whole days, in pursuing a course of sin and shame.

Lord, as Thou thus hast taught our ignorance, so let Thy grace enable our weakness;

Wisely to manage the time Thou givest us: and still press on to new degrees of improvement.

That with our few, but well-spent years, we may purchase to ourselves a blest eternity.

Glory be, etc.

As it was, etc.

PSALM XXVI.

It was Thy mercy, too, O gracious Lord, to dispense by parcels our portion of time;

That the succeeding day may learn to grow wise, and correct its faults by experience of the past.

Else were our being unchangeable, and free from time's vicissitude; as it shall be in the next eternal life.

Our sins would have here no power to be repented of; and then, alas! how desperate were we?

We, who are born in the way to misery; and unless we change, can never be happy.

We, who so often wilfully go astray; and unless we return, must perish for ever.

O Thou, in Whose indulgent hands are both our time, and our eternity!

Whose Providence gives every minute of our life; and governs the fatal period of our death.

O make us every evening still provide to pass with comfort that important hour.

Make us still balance our account for heaven; and strive to increase our treasures with Thee.

That if we rise no more to our acquaintance here; we may joyfully awake among Thy blessed angels.

There to unite our hymns with theirs; and join altogether in one full choir.

Glory be, etc.

As it was, etc.

Ant. All Thy ways, O Lord, are mercy, etc.

HYMN VIII.

Now, my soul, the day is gone,
  Which in the morn was Thine;
Now its glass no more shall run,
  Its sun no longer shine.

True, alas! the day is gone,
  O were it only so:
Is't not lost, as well as done?
  Cast up your counts, and know.

Are we so much nearer heaven,
  As to the grave we bow?
Has our sorrow made all even,
  And clear'd the debts we owe?

From what vice have we refrain'd,
  To break the course of sin?
What new virtue have we gain'd,
  To make us rich within?

Time is well bestow'd on those,
  Who well their time bestow;
Whose main concern still forward goes,
  Whose hopes still riper grow;

Who, whene'er the clocks proclaim
  Another hour is past;
Have an art to set their aim,
  And thoughts upon their last:

That their last and happiest hour,
  Which brings them to their home;
Where they sing and bless the pow'r,
  That made them thither come.

O my God of life, and death,
  The ever-living King;
Since Thou giv'st to all their breath,
  May all Thy glory sing.

Glory, honour, power, and praise
  To the mysterious Three;
As at first beginning was,
  May now, and ever be. Amen.

Lesson, Ephes. iv, 26.

Be ye angry, and sin not; let not the sun go down upon your wrath. Neither give place to the devil: let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. Be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you.

Antiphon.

Happily ends the day whose evils end with it, cancell'd by just contrition; happily begins the night which is introduced with aspirations to our eternal rest.

V. The day is Thine, and the night is Thine.

R. Lord, may Thy grace through both breed us up also to be Thine.

Let us Pray.

O God, Whose gracious Providence vouchsafes to put us frequently in mind of our own and the world's last end, by burying every day in the silent grave of night; sweeten, we humbly beseech Thee, and render familiar to our expectation, those terrible periods of time, by our constant due use of this; to even our accounts with Thee, and fit ourselves for sleep, with a devout composure of our souls to their eternal rest: and grant that our yielding so often, and so easily at the summons of our drowsy humours, to suspend for some hours all operations of the

whole man, may teach our souls to reflect themselves into a more reasonable willingness, whenever Thou callest us to leave our bodies in the bed of dust, and pass into the state of their own perfect and ever-waking activity and bliss, heightened by sure hopes of a completely glorifying resurrection, through our Lord Jesus Christ Thy Son; Who, with Thee and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

Vouchsafe, etc., to the end, as in *Sunday Compline.*

THE

OFFICE FOR TUESDAY,

Matins, or Morning Prayer.

The introduction to be said as in the office of Sunday, at Morning Prayer.

INVITATORY.

Come, let us adore our God that preserves us.
Come, let us adore our God that preserves us.

PSALM XXVII.

FROM Thee, O Lord, we derive our Being, and from the same goodness our continuance to Be: if Thou withdrawest Thy hand but a moment, we instantly return to our first nothing.

Come, let us adore our God that preserves us.

From all our enemies His Providence defends us, and covers our heads in the day of danger; He sends in His Grace to relieve our weakness, and disappoints the temptations that threaten to undo us.

Come, let us adore our God that preserves us.

Here His almighty Power sustains our life, and

mercifully allows us space to repent, that by well-employing the time He lends us, we may wisely provide for our own eternity.

Come, let us adore our God that preserves us.

He still repeats blessing to us, and shall we neglect our duty to Him? He freely bestows on us all our day, and shall we not spend half an hour in His service?

Come, let us adore our God that preserves us.

Glory be, *etc.*
As it was, *etc.*

Come, let us adore, etc.
Come, let us adore, etc.

HYMN IX.

COME let's adore the gracious Hand,
That brought us to this light;
That gave His angels strict command
To be our guard this night.

When we laid down our weary head,
And sleep seal'd up our eye;
They stood and watch'd about our bed,
And let no harm come nigh.

Now we are up they still go on,
And guide us through the day;
They never leave their charge alone,
Whate'er besets our way.

And, O my soul, how many snares
Lie spread before our feet;
In all our joys, in all our cares,
Some danger still we meet.

Sometimes the sin does us o'ertake,
And on our weakness win;
Sometimes ourselves our ruin make,
And we o'ertake the sin.

O save us, Lord, from all those darts,
  That seek our souls to slay;
Save us from us, and our false hearts,
  Lest we ourselves betray.

Save us, O Lord, to Thee we cry,
  From whence all blessings spring,
We on Thy grace alone rely,
  Alone Thy glory sing.

Glory to Thee, eternal Lord,
  Thrice blessed Three in One;
Thy name at all times be ador'd,
  Till time itself be done. Amen.

Antiphon.

If we receive all we have of God, why do we boast as if we had it of ourselves?

PSALM XXVIII.

Not unto us, O Lord, not unto us; but to Thine own blest Name give all the glory.

When we have applied our utmost cares, and used all the diligence that lies in our power;

What can we do but look up to Thee; and second our endeavours with prayers for Thy blessing?

When we have implored Thy gracious mercy; and to obtain it, have represented before Thee the meritorious Offering of Thy Son in the Commemorative Sacrifice of His own institution:

What can we do, but submit our hopes; and expect the event from Thy own free goodness?

We know, and Thou Thyself hast taught us, unless Thou defendest the city, the guard watches in vain.

We know, and our own experience tells us, unless Thou reach forth Thy hand we are presently in danger of sinking.

Every moment of our day subsists by Thee; and every step we take moves by Thy strength.

Even the life we now repeat must beg its breath of Thee; and stop if Thou deniest it.

If Thou deniest it, who can compel Thy will, or call in question Thy decrees?

Are we not all Thy creatures, O gracious God, and as helpless children hanging on the breast of Thy Providence?

Are we not all as clay in Thy Hands; to frame us into vessels of what use Thou pleasest?

Behold, we confess, O Lord, in Thee we live; in Thee we move and have our being.

All our sufficiency proceeds from Thee; and all our success depends on Thy favour.

Others may tell us the way we should go; but Thou alone canst enable us to walk.

Others may tell us the way; but even they must first be taught by Thee.

They must be moved by Thee to act that charity; and so at last all is resolved into Thee.

Should we, O Lord, presume to divide Thy Grace, and proudly challenge any share to ourselves:

Thy mighty truth stands up against us, and our own infirmities plainly confute us.

Shouldst Thou severely examine our hearts; and ask who works all their actions in them?

Sure we must needs bow down our heads; and from our low dust humbly say;

Nothing are we, O Lord, but what Thou hast made us; nothing have we but what Thou hast given us.

Only our sins are entirely our own; which O may Thy Grace extinguish for ever.

O may all self-presumption die in us; and our whole confidence live only in Thee.

May even our frailties make us more strong; and our being nothing teach us to be humble.

So shall Thy power, O Lord, be magnified in our

weakness; and Thy mercy triumph in relief of our misery.

Glory be, *etc.*
As it was, *etc.*

Ant. If we receive all we, *etc.*

Antiphon.

God is my Saviour, whom should I fear? God is my protector, of what should I be afraid?

PSALM XXIX.

Thus we depend, and happy we are in this dependance, did we but know our own true interest.

We, and our whole concerns are deposited with God; and where can we find a better hand to ensure them?

Is He not wise enough to choose safely for us, Who disposes all nature in so admirable an order?

Has He not power enough to go through with His purpose, Who commands the wills of men and angels?

Wants He, perhaps, an inclination to favour us, Who desires our felicity more than our hearts can do?

He feeds the fowls of the air; and curiously clothes the lilies of the field.

And without His Providence not a sparrow falls to the ground, and shall we mistrust His care for His children?

Under His government we have lived all this while; and can we now suspect He will forsake us?

He has shewn His bounty in extraordinary graces; and will He deny us His lesser blessings?

He hath freely bestow'd on us His dearest Son; how shall He not with Him give us all things else?

All that are truly useful to carry us on our way; and bring us at length to His eternal rest.

If our necessities be the effect of our folly, we must not presume He will maintain us in our sins.

Rather we should strive to moderate our appetites; and correct the vices that have bred these miseries.

But if our wants be innocent and pressing, He will sooner do a miracle than break His word.

His word, which He has so solemnly engaged; so often proved by a thousand experiments.

Ask but the former ages, and they will tell you the wonders He wrought in favour of His servants.

He multiplied the oil in the poor widow's cruse; and fed His prophet by the service of a raven.

He dried the sea into a path for His people; and melted the rocks to refresh their thirst.

He made His angels stewards of their provision; and nourished them in the wilderness with the bread of heaven.

Still, O my God, Thy eternal charity retains the same affections for those that rely on Thee.

Still Thy all-seeing wisdom governs the world, with the same immense, unalterable goodness.

Nay, surely now the streams of Thy mercy run more strong; and have wrought to themselves a larger channel.

Since Thou broughtest down the waters from above the heavens; and openedst in Thine own Body a spring of life.

A spring of pleasures, of joy and bliss, to revive our hearts; and overflow them with a torrent of everlasting pleasures.

Glory be, *etc.*

As it was, *etc.*

Ant. God is my Saviour, *etc.*

Antiphon.

Seek ye first the kingdom of God, and all things shall be added unto you.

PSALM XXX.

Let us then sit down in peace, O my soul; and rest secure in the bosom of Providence.

Let us not disturb the order of those mercies; which our God hath designed us in His eternal counsel.

Every accident may be turned into virtue; and every virtue is a step to our glorious end.

If our affairs succeed, let us praise our great Benefactor, and think what He will give us hereafter, Who so favours us here.

If they miscarry, let us yield to the will of heaven, and learn by our crosses in this world, to betake us to the other.

Whatever happens, let this be our constant rule, to provide for the future life, and be contented with the present.

Shall we not patiently accept a little evil from Him, that has given us so much good?

Shall the being without some one thing we need not, more sensibly affect us, than the having of all we need?

Ungrateful we! the common benefits we all enjoy, deserve the thanksgiving of a whole life.

The air we breathe in, the sun that shines upon us; the water and the earth that so faithfully serve us:

The exercise of our senses, and the use of our wits, if not in excellence, at least to some degree.

All these, O Lord, Thou generally givest to the good and to the bad; and for the least of these none can praise Thee enough.

What shall we say to those high supernatural blessings; the Son of God to redeem us, and heaven to reward us?

What shall we say? Can we yet complain, be-

cause some few, perhaps, are more prosperous than we?

Should we not rather look down on the many below us, and be thankful to see ourselves more favoured than they?

Should we not reckon over the miseries of mankind, and bless our God that has so far preserved us?

Had we some desperate canker breeding on our face, or noisome leprosy spreading over our skin:

(These, we must confess, are incident to our nature; and more than these due to our sins,)

What would we give to be as now we are? How gladly change for a moderate affliction?

'Tis but interpreting our worst condition well, to find motives enough for our gratitude to God.

'Tis but interpreting our best condition frowardly, and we find defects enough to think ourselves miserable.

Did we adore as we ought the wisdom of our God, we should easily trust Him to rule His own world.

Could we understand the secret character of His decrees, we should read in each syllable a perfect harmony.

Teach us, O Thou blest Enlightener of our minds, teach us to expound Thy actions in a fair sense.

Suffer us not to follow our private spirit, lest we create to ourselves a voluntary misery.

Still let us construe the afflictions Thou sendest us, as meant to correct, not to destroy us.

To prevent some sin, or beget some virtuous practice in us; and when we need our crosses no longer, Thou wilt take them away.

Meanwhile, O gracious Lord, make us wait Thy time, and not impatiently prescribe limits to Thee.

Make us rejoice that our lots are in Thy hands; but O let Thy mercy choose favourably for us.

Dispose as Thou pleasest our condition here ; only our portion hereafter let that be with Thy blessed.

Glory be, *etc.*
As it was, *etc.*

Ant. Seek ye first the kingdom, *etc.*

Our Father, *etc.*

First Lesson.

TRUST in our Lord with all thy heart, and lean not to thy own understanding. In all thy ways think on Him, and He will direct thy paths. Be not wise in Thine own conceit; fear God, and depart from evil. The greater Thou art, the more humble thou shouldst be; seek not the things that are too high for thee, nor search into those above thy strength; but the thing that God has commanded thee, that do thou ; and in many of His works be not thou curious, since it is not necessary for thee to see with thine eyes those things that are hidden. Lay up thy treasure according to the commandments of the Most High, and it shall profit thee more than gold. Shut up alms in thy store-houses, and it shall deliver thee from all affliction: It shall fight for thee against the enemy better than a mighty shield and strong spear. In all thy gifts shew a cheerful countenance; and pay thy tithes with gladness. Give to the Highest according to what He has given thee, and with a good eye give according to the ability of thy hands; for the Lord is thy rewarder, and He will repay thee seven times as much. When a man's ways please the Lord, He maketh even his enemies to be at peace with him. The heart of man deviseth his way, but the Lord directeth his steps. He that is patient is better than he that is strong; and he that rules over his mind, than he who conquers cities. There is no wisdom, nor understanding, nor council against the Lord.

Responsory.

Well may we give Thee, O Lord, some part of what we have, since we received from Thee all we have: well may we give with gladness to Thee, since Thy bounty rewards us with so great advantage. * *O make us still mistrust ourselves, and with an humble confidence rely on Thee.* Without Thy blessing our labour is in vain, and against Thy decrees no policy can succeed; but if we humbly submit to Thee, Thou wilt direct us; if we keep Thy commandments, Thou wilt defend us. * *O make us still*, etc.

Second Lesson.

When Thou comest to serve the Lord, prepare Thy soul for temptation; cleave unto Him, and depart not away, that Thou mayest be increased at thy last end. Whatever is brought upon Thee, take cheerfully and be patient when thou art changed to a low estate; for gold is tried in the fire, and acceptable men in the furnace of adversity. Believe in God, and He will help thee; order thy way aright, and trust in Him. Ye that fear the Lord, wait for His mercy, and go not aside, lest ye fall: ye that fear the Lord, believe in Him, and your reward shall not fail: ye that fear the Lord, hope for good, and for everlasting joy and mercy. Look at the generations of old, and see, did ever any trust in the Lord and was confounded, or did any abide in His fear, and was forsaken? Or whom did He ever despise that called upon Him? For the Lord is full of compassion and mercy, long suffering, and very pitiful, and forgiveth sins, and saveth in time of affliction. Woe to the fearful hearts and faint hands, and the sinner that goeth two ways. Woe to them that are faint-hearted, who believe not God, and therefore shall not be defended.

Responsory.

Teach us, O gracious Lord, to begin our works with fear, and to go on with obedience, and finish them with love, and after all sit humbly down in hope, and with a cheerful confidence look up to Thee, * *Whose promises are faithful, and rewards infinite.* All this we may do for men, and yet they fail us. We may fear and obey, and they forget our service; we may love, and hope, and yet they neglect our affections; only Thou, O Lord our God, Whom we no way can benefit, dost every way oblige us. * *Whose promises*, etc.

Third Lesson.

Because sentence against an evil-doer is not speedily executed, therefore the hearts of the sons of men are fully set in them to do evil. But though a sinner sin a hundred times, and his days be prolonged, I know it shall be well with them that fear the Lord. There are just men to whom it happeneth according to the works of the wicked, and there are wicked to whom it happeneth according to the works of the righteous. The righteous and the wise are in the hands of God, yet no man knoweth either love or hatred by all that is before him; because all things come alike to all, and there is one event to the righteous and to the wicked, to the good, and to the clean, and to the unclean; as is the good so is the sinner, and he that sweareth, as he that feareth an oath; yea, also the hearts of the sons of men are full evil and madness is in their hearts while they live, and after they go to the dead. I returned, and saw under the sun that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor riches to men of understanding, nor favour to men of skill, but time and chance happeneth to them all.

Responsory.

And sure 'tis fit it should be so; for what can infinite power and goodness do but that which is best? Lord, I submit and adore Thy Providence, which scatters these temporal things with a seeming negligence, as trifles of so little importance, that they signify neither love nor hatred. * *Nothing, indeed, but heaven is considerable; nothing but eternity deserves our esteem.* Fix Thou our steps, O Lord, that we stagger not at the uneven motion of the world, but steadily go on to our glorious home; neither censuring our journey by the weather we meet with, nor turning out of the way for any accident that befalls us. * *Nothing indeed but, etc.*

Glory be, *etc.*
As it was, *etc.*

¶ *Pause, etc., then Lauds: or if Matins alone be said, end as follows:*

ANTIPHON.

I saw the bright sun show his flaming eyes, and behold a thousand rays filled the air, and beauteously gilded the earth. His glorious face but masked itself in a cloud, and immediately they vanished away, and their place was to be found no more; and I said, Such, O my God, just such is the stability of every creature.

V. Even the life we now repeat must beg its breath of Thee.

R. And stop if Thou deniest it.

Let us Pray.

O God, the eternal source and necessity of being, on Whose free overflowing that of the whole creation every moment depends, strike, we beseech Thee, our hearts with a continual dread and reverence of Thy absolute dominion, which should it but never so

little suspend Thy bounty, we should instantly vanish into nothing; and grant that as we know Thou preservest this world, to grow daily riper for the other, to which Thou hast ordained it, we may, by Thy grace, so husband our time here, as in the next life to possess Thy eternity, through our Lord Jesus Christ, Who liveth, *etc.*

Lauds.

Praise ye, *etc.*, as at *Sunday Lauds.*
We praise Thee, O God, *etc.*

Antiphon.

Praise our Lord, O my soul, and all that is within thee, praise His holy Name.

PSALM XXXI.

Be Thou eternally adored, O God of our salvation, and may Thy praises be sung by Thy servants for ever.

When our first parents had disobeyed Thy precepts, to the ruin of themselves and their whole posterity,

Thy mercy immediately provided a remedy; and graciously promised a powerful Redeemer, Who should suffer as man, and satisfy as God.

A meritorious Redeemer that should conquer sin and death, and crush in pieces the serpent's head.

A Redeemer that should fully repair the breaches of mankind, and die as a piacular oblation, to procure atonement for our sins.

Enlightening our eyes with a clearer view of those excellent truths that concern our peace, and His all-sufficient merits, for purification and satisfaction:

And supporting our nature with a stronger grace, to bear us safely on through all encounters;

Till we arrive at the land of rest, and be received for ever into that glorious kingdom.

O blessed Jesu! our Strength and our Guide, Who knowest and pitiest our weak capacities;

Who in Thy tender care hast contrived such means, that nothing can undo us but our own perverseness;

How easy hast Thou made the way to heaven? How light the burthen Thou layest upon Thy followers?

'Tis but to love Thee our greatest Benefactor, and we perfectly fulfil every branch of Thy law.

'Tis but desiring to see Thee, our supreme beatitude; and we are sure to possess an eternity of joy.

Blessed, O my God, be the wisdom of Thy Providence, which alone knows the way to draw good out of evil.

Which not only restores us to our first degree; but makes even our fall rebound us to a greater height.

Lord, as Thy goodness turns all things to the advantage of Thy elect; O may Thy elect praise Thy goodness in all things.

Glory be, *etc.*

As it was, *etc.*

PSALM XXXII.

Admirable, O Lord, wert Thou in Thy merciful promise; but infinitely more in Thy wonderful performance.

Thou didst not depute an angel to supply Thy place; nor entrust so tender a work to the management of a seraphim.

But Thyself didst bow the heavens, and come down; and with Thy own blest hands work our redemption.

Thyself didst take upon Thee our frail nature; and vouchsafe to be born of an humble Virgin.

Condescending to the weaknesses of a child; a child whose parents were poor, and unesteemed in the world.

Not declining the mean entertainment of a stable; O how unfit for the birth of the King of heaven!

But contenting Thyself with the cradle of a manger; and the uneasy lodging of a bed of straw.

Refusing the soft accommodations of the rich, to undergo the inconveniences of a poor stranger.

Only the faithful Joseph stood waiting on Thee; and provided, as he was able, for his helpless family.

Only Thy pious mother dearly embraced Thee; and wrapped Thy tender limbs in swaddling clothes.

Wonder, O heavens! and be amazed, O earth! and every creature humbly bow your heads.

Bow, and adore this incomprehensible mystery; the Word was made flesh, and dwelt among us.

But most of all, we, who are most concerned, the banished children of unfortunate Adam.

Let us bow down our faces to the dust; and prostrate, adore so unspeakable a mercy.

Behold, thus low my Saviour stooped for me; to check the pride of my corrupted nature.

Behold, thus low He stooped to take me from the ground; and raise me to the felicities of His own kingdom.

Lift up thy voice with joy, O my soul; and sing Hosanna to the new-born Jesus.

Call all the blessed angels to celebrate His birth; and repeat afresh that heavenly anthem:

Glory be to God on high, on earth peace, good will towards men.

Lift up Thy voice aloud, O my soul; and to the choirs of heaven join the music of the Church.

Glory be, *etc.*
As it was, *etc.*

PSALM XXXIII.

Rejoice all you faithful nations of the earth, when you hear the sweet name of our dear Redeemer.

Rejoice, and with your bended knees and hearts, adore the blessed Jesus.

He is the Son of the ever-living God; equally participating the glories of His Father.

He is that great Messias Whom the Prophets foretold, and all the ancient saints so long expected.

At length in fulness of time He came, to visit in person our miserable world.

He came with His hands full of miracles; and every miracle full of mercies.

He made the crooked become straight; and the lame to walk and leap for joy.

He opened the ears of the deaf to hear; and gave sight to them that were born blind.

He loosened the tongues of the dumb to speak; O may He govern ours to sing His praise.

He cleansed the lepers with a word of His mouth; and healed their diseases who but touched His garment.

To the poor he revealed the treasures of His Gospel; and taught the simple the mysteries of His kingdom.

He cast out devils by the command of His will, and forced them to confess and adore His person.

He raised the dead from the grave to life; the dead that was four days buried and corrupted.

Nay, even Himself being slain for us upon the Cross; and His tomb made fast, and secured with a guard:

He raised again by His own victorious power; and carried up our nature into the highest heavens.

All these stupendous signs, O glorious Jesus, were done by the hand of Thy almighty mercy.

To witness Thy truth with the seal of heaven; and endear Thy precepts with obliging miracles.

That, thus engaged, we might believe in Thee; and obeying Thy law, be eternally saved.

O let not all this love, dear Lord, be lost; by so many tokens so kindly expressed.

One miracle more we humbly beg; but one as strange, and hard as any of the rest.

Soften our stony hearts into a tender sense of Thy great goodness, and their own true duty.

Raise our dead spirits from this heavy earth, to dwell with Thee in the land of the living.

That as we here admire Thy bounteous power; and daily sing the wonders of Thy grace:

We may hereafter adore Thy blessed self; and sing eternally the wonders of Thy glory.

Glory be, *etc.*

As it was, *etc.*

Ant. Praise our Lord, O my soul, and forget not all his benefits.

Lesson, Jude 24, 25.

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy; to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

HYMN X.

LET others take their course,
And sing what name they please;
Let wealth or beauty be their theme,
Such empty sounds as these.

For me I'll ne'er admire
A lump of burnish'd clay;
Howe'er it shines, it is but dust,
And shall to dust decay.

Sweet Jesus! is the name
  My song shall still adore;
Sweet Jesus is the charming word
  That does my life restore.

When I am dead in grief,
  Or, which is worse, in sin;
I call on Jesus, and He hears,
  And I to live begin.

Wherefore to Thee, bright Name,
  Behold, thus low I bow;
And thus again; yet is all this
  Far less than what we owe.

Down then, down both my knees,
  Still lower to the ground;
Whilst, with mine eyes and voice lift up,
  Aloud these lines do sound.

Live! glorious King of heaven,
  By all Thy heaven ador'd;
Live! gracious Saviour of the world,
  Our chief and only Lord.

Live! and for ever may
  Thy throne establish'd be;
For ever may all hearts and tongues
  Sing hymns of praise to Thee. Amen.

¶ *Benedictus*, as in Sunday Lauds.

Antiphon.

Behold, our faithful Lord has remembered His word, He has raised up amongst us the long-expected prophet like Moses, and put His word in His mouth, and He hath taught us.

V. He has led us out of the bondage of Egypt.
R. And made us a way to the true land of Canaan.

Let us Pray.

O God, Who to preserve in reach of happiness those Whom Thou preservest in being, didst send down

in the fulness of time (as Thy mercy, as ancient as our misery, promised) the true Messias to save the world from ruin, into which it was plunged by Adam's fall: fill our souls, we beseech Thee, through deep admiration of this Thy exquisite bounty, with an overflowing love of Thyself, infinitely fuller of Thy goodness than can be exprest; and grant that this love to us may so powerfully endear to us our heavenly Master's gracious precepts and example, that our perfect observing them may raise reciprocally this Thy love, till it fit us for our only bliss, the eternal enjoyment of Thee, through our Lord Jesus Christ. Amen.

Vespers, or Evening Prayer.

In the name, *etc.*, as at *Sunday Vespers.*

Antiphon.

Who is like Thee, O Lord, among the gods! Who is like Thee, terrible in judgments.

PSALM XXXIV.

Speak no more proudly, vain dust, nor provoke any longer the living God.

Seal up thy lips in humble silence; and tremblingly remember His dreadful judgments.

Remember how the earth opened itself, and swallowed up alive so many thousands.

Remember how the clouds rained fire and brimstone; and buried whole cities in their own ashes.

Remember how the general deluge overspread the world; and swept away almost all mankind.

Remember, and ask the cause of all this ruin; and tell it aloud to the bold offender.

Tell him, 'twas sin, and such as his, that drew upon him so swift destruction.

Sin threw the angels down from heaven; and chained them up in eternal darkness.

Sin banished Adam out of Paradise; and turned that delicious garden into a field of weeds.

O God, how terrible is Thy mighty arm, when Thou stretchest it forth to be avenged on Thine enemies.

O sin, how fatal is thy desperate malice; that pulls on our heads all the thunder of heaven.

O my soul, how dull and senseless are we; to sleep secure as if all were safe!

Can we repeat these amazing truths, and not tremble at the wrath of the Divine justice?

Can we consider the deplorable end of sinners; and still go on in the ways of sin?

Even while we sing Thy praises, O glorious Lord! for our very duty we should fear before Thee.

What should corrupted nature then do, when it sees itself ready to offend Thee?

What should a guilty conscience do, when it sees itself ruined by offending Thee?

Strike Thou our hearts, O Thou infinite Majesty! with an awful reverence of Thy great name.

Correct our many levities into a pious sadness; and break our proud spirits to bow to Thee.

Still may our consciences cry aloud within us; Dare you commit this evil, and sin against God?

Dare you commit this evil, and undo yourselves; and plunge your own souls into everlasting torments?

Forbid so rash a madness, gracious Lord, and make Thy judgments as other mercies to us.

Glory be, *etc.*

As it was, *etc.*

Ant. Who is like Thee, O Lord, *etc.*

Antiphon.

Who is like Thee, O Lord, among the gods! Who is like Thee, amiable in mercies!

PSALM XXXV.

Wipe away the tears from thine eyes, O my soul; and clear thy heart from all clouds of despair.

He that is thus infinite in power to punish, is full as infinite in goodness to save us.

How often have we broke His Divine commands? yet still His earth sustains, and serves us.

How often have we abused His fulness of bread; yet still His clouds shower plenty upon us.

Himself with His own almighty word confined the waters, and sharply reproved their officiousness to destroy.

Hitherto shall ye come, and no farther; and here will I stay your proud waves.

Only the ambitious angels find no forgiveness, because their obstinacy and immutable pride refuses to seek it of God.

Else could those rebel spirits acknowledge their crimes, and turn again to obey their Maker:

We may piously believe His infinite wisdom and clemency would have found means of salvation for them, and restored them to shine in their first bright seats.

But oh! the inestimable love vouchsafed to Adam, and to us dust and ashes, his posterity.

For whom the Sovereign King of heaven humbled Himself to descend upon earth:

Leading a poor laborious life, and suffering a painful ignominious death.

To make expiation for our sins, and teach us how to live, and how to die, and what to do, and what to aim at in both.

Thy mercies, Lord, are above all Thy works; and this above all Thy mercies.

Glory be, *etc.*

As it was, *etc.*

Ant. Who is like unto Thee, *etc.*

Antiphon.

Dreadful art Thou, Lord, in the terror of Thy judgments; but infinitely more amiable in the sweetness of Thy mercies.

PSALM XXXVI.

Still let us sing the mercies of our God; and hold, and shake a little longer this sweet key.

When we, alas! lay buried in the abyss of nothing; His own free goodness called us into being.

He fashioned our limbs in our mother's womb; and filled our nurses' breast with milk.

He enlarged our little steps when we began to go, and carefully preserved our helpless infancy.

Commanding even His angels to bear us in their hands, lest we dash our feet against a stone.

How many dangers have we happily escaped; and not one of them but was governed by His providence?

How many blessings do we daily receive; and not one of them but proceeded from His bounty?

He provided tutors to instruct our youth; and plant in our tender minds the seeds of virtue.

He appointed pastors to feed our souls, and safely guide them in the ways of bliss.

He founded His Church on an immovable rock, to render our faith firm and secure.

He sealed His love with Sacraments of grace, to breed, and nourish up in us the life of charity.

All this Thou hast done, O merciful Lord! the wise disposer of heaven and earth.

All this Thou hast done, and still goest on, by infinite ways, to gain us to Thy love.

Thou commandest us to ask, and promisest to grant; Thou invitest us to seek, and assurest us to find.

Thou vouchsafest even Thyself to stand at the

door, and knock; and if we open Thou enterest, and fillest our hearts with joy.

If we forget Thee, Thou renewest afresh our memory; if we fly from Thee, Thou still findest some means to recal us.

If we defer our amendment, Thou patiently stayest for us; and when we return, Thou openest Thy arms to embrace us.

Surely, O my God, from all eternity Thou hast cast Thy gracious eye upon us.

Surely Thy merciful hand has assigned our lot, and marked us out for Thy everlasting favours.

We know Thy ways are in the deep abyss; and none can sound the bottom of Thy counsels.

Yet may we safely look on the flowing streams; and gather this comfort from their gentle course.

When we were not, Thou freely lovest us; Thou wilt not forsake us now we strive to love Thee.

When we had lost our way, Thou soughtest after us; Thou wilt not refuse us now we seek after Thee.

Lord all we have is derived from Thee; all that we can expect can come from none but Thyself.

Accomplish Thine own blest purpose in us; and finish these happy beginnings towards us.

For our hopes are great; Thou hast chosen us to Thy glory, since already Thou hast so kindly disposed us by Thy grace.

Glory be, *etc.*
As it was, *etc.*

Ant. Dreadful art Thou, *etc.*

Lesson, Rom. xiii.

LET every soul be subject unto the higher powers, for there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation.

For rulers are not a terror to good works, but to the evil: wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for He beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also. Tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the law.

HYMN XI.

FAIN would my thoughts fly up to Thee,
  Thy peace, sweet Lord, to find;
But when I offer, still the world
  Lays clogs upon my mind.

Sometimes I climb a little way,
  And thence look down below;
How nothing there do all things seem,
  That here make such a show.

When round about I turn my eyes,
  To feast my hungry sight;
I meet with heaven in every thing,
  In every thing delight.

I see Thy wisdom ruling all,
  And it with joy admire;
I see myself among such hopes,
  As set my heart on fire.

When I have triumph'd thus a while,
  And think to build my nest;
Some cross conceit comes fluttering by,
  And interrupts my rest.

Then to the earth again I fall,
  And from my low dust cry;
'Twas not in my wing, Lord, but Thine,
  That I got up so high.

And now, my God, whether I rise,
  Or still lie down in dust;
Both I submit to Thy bless'd will,
  In both on Thee I trust.

Guide Thou my way, Who art Thyself
  My everlasting end;
That every step or swift, or slow,
  Still to Thyself may tend.

To Father, Son, and Holy Ghost,
  One consubstantial Three,
All highest praise, all humblest thanks,
  Now, and for ever be. Amen.

Antiphon.

What heart can resist the great King of kings, terrible and amiable, and mightily shewing both in glorious miracles of vengeance and love?

V. His right hand holds out a golden sceptre.
R. And His left a flaming sword.

Let us pray.

O God, Who by hopes and fears, the main swayers of our nature here, hast graciously provided to counterpoise our weight downwards, and sustain our faint progress up to Thee in Thy kingdom. Grant, we humbly beseech Thee, that the many notorious examples of Thy dreadful judgment on obstinate and incorrigible sinners, may powerfully overawe our vices and impenitence, and Thy many more instances of indulgence and mercy to the penitent, and truly desirous of virtue, may encourage our weakness, and make us effectually endeavour to gain it, by the abundant, and surely efficacious grace and means

Thou hast vouchsafed us in Thy Church, through our Lord Jesus Christ, Who liveth and reigneth with Thee, and the Holy Ghost, one God, blessed for ever. Amen.

V. O Lord, hear, *etc.*, as at *Sunday Vespers.*

Compline.

V. Our help is in, *etc.*, as at *Sunday Compline.*

Antiphon.

Thou art, O Lord, all goodness and patience, and we, alas! all sin and disobedience.

PSALM XXXVII.

Good God! how extremely ungrateful are we; how strangely insensible of our manifest duty!

Every creature hears Thy voice but we: every thing lives by rule but we.

The sun observes his constant rising; and sets exactly at his appointed time.

The sun stands still if Thou commandest; and even goes back to obey Thy will.

And yet the sun pretends no reward; nor looks to be placed in a higher heaven.

We who expect those glorious promises, and aim no lower than the heaven of heavens:

Shall we forget the law of our God; that only instructs us to perfect ourselves?

We, who are bought by the blood of Jesus? and freely redeemed by His sacred Cross?

Shall we neglect so gracious a Saviour, Whose only design is to draw us to His love?

Shall we neglect so generous a love; whose only effect is to make us happy?

O may Thy holy will, dear Lord, be all our rule; and Thy gracious hand our only guide.

O may Thy infinite goodness engage us to love Thee; and Thy blessed love prepare us to enjoy Thee.

Glory be, *etc.*
As it was, *etc.*

PSALM XXXVIII.

What did I say, O Lord my God! we guide not our lives by Thy strait rules?

It was too mild and gentle a reproof for us, who quite contradict Thy laws.

What Thou forbiddest, we, left to ourselves, eagerly pursue; and what Thou commandest, our frowardness still resists.

We boldly converse with temptation and sin; which Thy charity advisest us to fly like death.

We timorously fear a loss or a frown; where Thou biddest us proceed with undaunted courage.

We govern our actions by our own wild fancies; and expect Thy Providence should comply with our humours.

We would have Thee relieve us when we list; and rain, and shine as we think fit.

Pardon, O gracious Lord, this rude perverseness, and fashion our spirits to submit to Thee.

Make us exactly observe what Thou prescribest; how bitter soever it taste to our sense.

We are sure Thy wisdom knows our infirmities; we are sure Thy goodness delights in our relief.

Glory be, *etc.*
As it was, *etc.*

PSALM XXXIX.

'Twas not alone to make the day, that Thou, O Lord, didst make the sun:

But to teach us these pious lessons; and write them plain, as its own beams.

So should our light shine forth to others, and so our charity warm their coldness.

So when they say we are under a cloud, we should, like the sun, be really above it.

And though we appear sometimes eclipsed, or even extinguished in a night of sorrow,

Still we should shine to ourselves, and Thee, and still go on in the ways of light.

Still, like the regular sun, unchangedly expect the appointed periods of bright and dark.

Only in this we gladly disagree; and blessed be our God Who made the difference.

Not like the sun, that every night goes down; and must at last be quite put out.

When we have finished here our course, and seem to set to this dark earth,

We hope to rise and set no more; but shine perpetually in a brighter heaven.

Glory be, *etc.*

As it was, *etc.*

Ant. Thou art, O Lord, *etc.*

HYMN XII.

Blessed, O Lord, be Thy wise grace,
  That governs all our day;
And to the night assigns its place,
  To rest us in our way.

If works the labouring hand impair,
  Or thoughts the studious mind;
Both are consider'd by Thy care,
  Both fit refreshment find.

Fit to relieve their present state,
  Fit to prepare the next;
While we are taught to meditate,
  This plain and useful text.

As every night lays down our head,
And morning opes our eyes;
So shall the dust be once our bed,
And so we hope to rise.

To rise, and see Thy beauteous light,
Spring from those eyes of thine;
Not to be check'd by any night,
But clear for ever shine.

All glory to the sacred Three,
One ever-living Lord;
As at the first, still may He be
Belov'd, obey'd, ador'd. Amen.

1 Peter, iv., 7.

But the end of all things is at hand, be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God. If any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified, through Jesus Christ, to Whom be praise and dominion for ever and ever. Amen.

Antiphon.

The sun runs its course, or stands still, or goes back, as Thou commandest; the raging sea grows calm, nay divides its waves at Thy Word. Only Thine own Israel resists the voice of their God.

V. A rod of direction is the sceptre of Thy kingdom.

R. Swaying man to observe the discipline of life.

Let us Pray.

O gracious God, Whose laws are but necessary rules of soul-saving love, and Whose commands are but efficacious advices of what our nature needs to make it happy: quicken, we beseech Thee, the slackness of our obedience to them, by often reflecting on this Thy generous goodness; and grant that the ready observance paid by all other creatures to Thy holy will in serving us, may so reproach our perverse resisting the guidance of Thy sweet Spirit towards our only good, which Thou kindly callest Thy service, that we may feel ourselves confounded with shame at our notorious follies, and be henceforth apter to learn, by all the world about us, our duty to Thee, through our Lord Jesus Christ. Amen.

Vouchsafe, *etc.* to the end, as in *Sunday Compline.*

THE

OFFICE FOR WEDNESDAY.

Matins, or Morning Prayer.

The Introduction to be said, as in the office of Sunday, at Morning Prayer.

INVITATORY.

Come, let us adore our God that governs us.

Come, let us adore our God that governs us.

HE is our great and sovereign Lord, the absolute King of heaven and earth; He sees at once the whole frame of all things, and thoroughly comprehends their various natures.

Come, let us adore our God that governs us.

To every creature He appoints a fit office, and guides all their motions in perfect order; till He has wrought His glorious design to finish the world in a beauteous close.

Come, let us adore our God that governs us.

All these He governs by His infinite wisdom; and

all for the good of them that love Him; His counsels are deep, and beyond our reach; but all His ways are just and merciful.

Come, let us adore our God that governs us.

He governs His enemies with a rod of iron, and punishes their wilfulness with eternal miseries; but His servants He blesses with the privilege of children, and provides for their duty a rich inheritance.

Come, let us adore our God that governs us.

Glory be, *etc.*
As it was, *etc.*

Come, let us adore, etc.
Come, let us adore, etc.

HYMN XIII.

Open thine eyes, my soul, and see
Once more the light returns to thee;
Look round about, and choose the way,
Thou mean'st to travel o'er to day.

Think on the dangers thou may'st meet,
And always watch thy sliding feet;
Think where thou once hast fall'n before,
And mark the place, and fall no more.

Think on the helps thy God bestows,
And cast to steer thy life by those;
Think on the sweets thy soul did feel,
When thou didst well, and do so still.

Think on the pains that shall torment,
Those stubborn sins that ne'er repent;
Think on those joys that wait above,
To crown the head of holy love.

Think what at last will be thy part,
If thou goest on where now thou art;
See life and death set thee to choose,
One thou must take, and one refuse.

O my dear Lord, guide Thou my course,
And draw me on with Thy sweet force;
Still make me walk, still make me tend,
By Thee my way, to Thee my end.

All glory to the Sacred Three,
One undivided Deity;
As it has been in ages gone,
May now, and ever still be done. Amen.

Antiphon.

The day will come, it will infallibly come, when God will destroy all that work iniquity.

PSALM XL.

Why do you laugh, unhappy wretches! to tire yourselves in the ways of sin?

Ways that indeed seem smooth at first; but lead to danger, and end in ruin.

Why do you boast your pleasant life, who lie asleep in the arms of death?

Awake, and chase the dream away, that deludes your sick heads with empty fancies.

Awake, and fill your eyes with tears, and sadly look on your real miseries.

Whither, alas! will your souls be hurried, when in cold despair you sigh away your last faint breath?

They shall fly away amazed from the sight of heaven, and hide their guilty selves in eternal darkness.

There shall they dwell with intolerable pains, weeping, and wailing, and lamenting for ever.

Their understanding shall sit as in a deep dungeon, and think on nothing but its own calamities.

Their will shall be heightened to a madness of desire, and perpetually racked with despair of obtaining.

Their memory shall serve but to renew their sorrows, and their whole souls be drowned in the sea of bitterness.

They shall wish the mountains to fall upon them, and cry to the hills to cover them.

But nothing shall fall on them but the wrath of God, nor cover them, but their own confusion.

There every vice shall have its proper torment, prodigiously bred out of its own corruption.

The lascivious shall burn with unquenchable fire, perpetually flaming from their own passions.

The glutton and drunkard shall vainly sigh for a drop of water to cool their tongues.

The furious choleric shall rage like mad dogs; and the spiteful envious gnaw their own bowels.

The riches of the covetous shall be as thorns in their sides, and the proud be thrown down to the bottom of contempt.

The slothful shall miserably deplore their lost time, and languish with grief at their stupid negligences.

But O! what horrid pangs shall seize them all; and wound and pierce the very centre of their souls?

When they shall see themselves eternally deprived of the bright and blissful vision of God;

When they shall see themselves eternally banished from the sweet and gracious presence of Jesus;

That God, Who made them to enjoy His glory; that Jesus, Who redeemed them to be heirs of His felicity;

Then shall they curse the day of their birth, and the unfortunate companions that inveigled them to sin.

They shall curse this vain deceitful world, and cry out with a desperate enraged fury:

Are these the effects of those fond desires, whose enjoyment we made our chief felicity?

Alas! what avail now our wanton liberties; and the fugitive pleasures we so eagerly pursued?

What comfort receive we from these empty honours and faithless riches we so highly esteemed?

They are all vanished away like a shadow; and as a cloud of smoke that's scattered with the wind.

But the remorse and punishment endure for ever, and torture our spirits with perpetual anguish.

Thus shall they cry, and none regard to hear them; thus shall they mourn, and none be found to pity them.

O sad expectance of a dissolute life. O dreadful consequence of an impenitent death.

Eternally to long for what they can never enjoy; eternally to suffer what they can never avoid.

Blessed be Thy gracious Providence, O God, that with such tender care forewarns us of our dangers.

O save us, too, dear Lord, from all those dangers; save us for Thy mercy's sake.

Save us, and make us fearful to do what, when we have done, will make us miserable to suffer.

Quicken our apprehensions of the ruinous effects of sin; and with Thy terrible threatenings check our unbridled passions.

That if Thy glorious promises move not our hearts, the fear at least of hell may fright us into heaven.

Glory be, *etc.*

As it was, *etc.*

Ant. The day will come, *etc.*

Antiphon.

The day will come, it will infallibly come, when God will crown all that love His glory.

PSALM XLII.

Why do you mourn, you children of the light, to whom belong the promises of bliss?

Who feed on the pleasant fruits of piety, and the continual feast of a good conscience.

Who taste already the sweetness of hope; and hereafter shall be satisfied with the fulness of fruition.

What can molest your happy state, whom the God of Glory hath chosen for Himself?

Whom He hath adopted into His family, and designed for heirs of the kingdom of Heaven.

That blessed kingdom where all delights abound, and sorrow and tears are banished away.

Where none are sick, or grow old, or die; but flourish in health, and youth, and immortal life.

Where none are perplexed with cares, or fears; but dwell secure and free for ever.

Where we no more shall be subject to chance, no more exposed to the danger of temptation.

Where we no more shall be crossed by others, no more disquieted by our own passions.

But a serene tranquillity shall be perpetually within us, and innumerable joys all round about us.

Joy in the excellencies of our glorified bodies; joy in the perfections of our enlarged souls.

Joy in the sweet society of saints; joy in the glorious company of angels.

Joy in the ravishing sight of our beloved Jesus; joy in the blissful union with the adored Deity.

All shall be joy, and love, and peace, and all endure for eternal ages.

Let then the impenitent sinner be frighted with fear; and the obdurate heart break asunder with grief.

But for the hopeful innocent, let them always be glad, and the servants of Jesus rejoice and sing.

Sweet is the yoke of Thy love, O Lord! and light is the burthen of Thy commands.

But O! how far more rich are Thy faithful promises? how infinitely greater Thy glorious rewards?

When every virtue shall wear its proper crown, and shine with a diadem fit for its own head.

The humble there shall be highly exalted; and the poor in spirit preferred to be kings.

The meek shall possess the holy land, and the mourners be comforted with eternal refreshments.

The clean of heart shall see the God of purity, and the lovers of peace have the privilege of His children.

They who hunger and thirst after heaven shall be filled; and the merciful entertained with the embraces of mercy.

They who suffer persecution shall be abundantly rewarded; and the enlighteners of others shine bright as the stars.

They who relinquish anything for God shall receive a hundred fold; and all the just shall be in glory for ever.

Then shall they bless the true friend that reproved them, and the charitable hand that assisted them to their happiness.

They shall bless the provident mercies of their God, and sing aloud the victories of His grace.

Is this the effect of those little pains we took? Are these the repairs for those petty losses we suffered?

Happy we who denied ourselves toys, and now are advanced to these high felicities.

Millions of years shall pass away, and our glory shall seem then but to begin.

Millions of millions shall pass away, and our glory shall be no nearer its end.

Thus shall they rejoice, and none disturb them, and thus shall they sing, and all the heavens join with them.

O sweet expectance of a pious life! O happy consequence of a holy death!

Eternally to be free from whatsoever can afflict: eternally to enjoy whatever can delight.

Blest be Thy gracious Providence, O God; that with so large a bounty woos us to our happiness.

Woos us in a way we are so apt to be taken; the love of ourselves, and our own great interest.

As Thou hast prepared such felicities for us, O may Thy grace prepare us for them.

O may this best of works take up all our time, at least take up the best of our time.

At least every morning let us renew our hopes; and close the evening with the same sweet thoughts.

Let us not faint, and we surely shall see a prosperous issue of all our sorrows.

Still let us labour, still let us suffer; our troubles are short, and our joys eternal.

Glory be, *etc.*

As it was, *etc.*

Ant. The day will come, *etc.*

Antiphon.

What will it profit a man to gain the whole world, and lose his own soul? Or what shall we give in exchange for our souls?

PSALM XLIII.

Come now, my soul, and choose, for life and death are set before thee.

Choose whilst thy gracious Lord allows thee day, lest the night of darkness overtake thy neglect.

Choose, but remember thy eternity is concerned, and examine well ere thou make thy resolve.

Call all the pleasures of the world before thee, and ask if any of them be worth such pains.

Ask, if to satisfy some irregular passion, can recompence the forfeiture of such felicities?

Ask if the vain forbidden things thou lovest deserve thy affection better than thy Maker?

Are they more worthy in themselves, or beneficial unto thee, that thou canst prefer them before Thy Redeemer?

Dost thou expect to be quiet by enjoying them, or everlastingly happy in their procurement?

Will they protect thee at the hour of death; or plead thy cause at the day of judgment?

O no! they but deceive me with a smiling look, which I too oft have proved by dear experience.

'Tis heaven alone that yields a true content; 'tis heaven alone that fills us with delight.

Take then away your flatteries, false world, and leave me free for better thoughts

Turn Thou Thy Face to me, dear Jesus, and keep mine eyes still turned towards Thee.

That I may look continually on Thy glorious beauty; and be made happy for ever with the charms of Thy sweetness.

'Tis Thee, chaste Spouse of Souls, 'tis Thee alone I choose, and dedicate myself entirely to Thy service.

Thou art my sole and absolute Lord; be Thou my part and inheritance for ever.

But O my dearest Lord, do Thou choose me, and guide my uninstructed soul to choose Thee.

O make me choose to love Thee, till I come to see Thee, and then I'm sure I cannot choose but love Thee, and be happy with Thee for ever.

Here we, alas! move slowly in the dark, led on by the argument of things not seen.

Did we but clearly see what we say we believe, we should certainly change the course of our lives.

Did we but see the damned in their flames, or hear them cry in the midst of their torments,

How should we fear to follow them in their sin, which we know hath plunged them into all those miseries?

How should we strive against the next temptation, and cast about to avoid the danger?

Did we but see the glories of the saints, or hear the sweet hymns they continually sing:

How should we study to imitate their lives; which we know have raised them to all their happiness?

How should we seek all occasions of improvement, and make it our business to work out our salvation?

Nay, did our faith but firmly believe the truths we every day recite in our creeds;

What would we do to attain those joys? what would we do to escape those sorrows?

Would half an hour be too long to pray; or once a week too often to fast?

Would the pardon of an injury be too hard a law? or the making restitution too dear a price?

Durst we return to our sins again? or spend our time in idleness and folly?

Yet is all this as sure as if we saw it; and would move us as much if we seriously considered it.

If we considered what I'm sure we believe, we should never live as I'm sure we do.

Which of us doubts but ere it be long we shall all be dust; yet which of us lives as if we thought to die?

Pity, O gracious Lord, the frailties of Thy servants, and suffer not our blindness to lead us to ruin.

Supply our want of sight by a lively faith, and strengthen our faith by Thy powerful grace.

Make us to remember 'tis no children's sport to gain, or lose the kingdom of heaven.

Make us choose wisely, and pursue our choice, and as well use the means as like the end.

O set Thou right the bias of our hearts, that in all our motions we may draw off from the world.

That they may still incline towards Thee, and rest at last in Thy holy presence.

Thou art our Lord, and we will serve Thee in fear; Thou art our God, and we will love Thee in hope, and humble confidence too of enjoying Thee for ever.

Glory be, *etc.*
As it was, *etc.*

Ant. What will it profit, *etc.*

Our Father, *etc.*

First Lesson.

THE fear of the Lord is the beginning of wisdom. If sinners entice thee, consent not to them; for their feet run to evil, and their hands make haste to shed blood. Nay, themselves lie in wait even against their own blood, and practice deceit against their own souls. They have hated knowledge, and did not choose the fear of the Lord. Therefore shall they eat the fruits of their way, and be filled with their own counsels. The blessing of the Lord is on the head of the just, but iniquity covers the mouth of the wicked. The memory of the just is blessed, but the name of the wicked shall rot. He that walketh uprightly walketh surely, but he that perverteth his ways shall be known. He that digs a pit shall fall into it, and he that lays a snare for another shall perish in it. He that giveth wicked counsel, it shall be turned upon himself, and he shall not know whence it comes. He that will be revenged shall find vengeance of our Lord, and He will surely keep his sin in remembrance. The hope of the just is joy; but the expectation of the wicked shall perish.

Responsory.

O sweet and admirable Providence! Thou hast commanded, and so it is, that the inordinate affection of every one shall be his punishment. **For as we sow, so shall we reap; and as the tree falls, so shall it lie.* Thy grace, O Lord, is the seed of glory, and sin the root of misery. He that sows to the flesh shall reap corruption; and he that sows to the spirit shall reap life everlasting. **For as*, etc.

Second Lesson.

Follow not thine own mind, and thy strength, to walk in the ways of thine heart, and say not, who shall control me for my works? For the Lord will

surely revenge thy pride. Say not, I have sinned, and what harm hath happened unto me? For the Lord is long suffering, He will in no wise let thee go. Concerning propitiation, be not without fear to add sin unto sin. And say not His mercy is great, He will be pacified for the multitude of my sins; for mercy and wrath come from Him, and His indignation resteth upon sinners. Make no tarrying to turn unto the Lord, and put it not off from day to day. For suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance. Though hand join in hand, the ungodly shall not go unpunished.

Responsory.

My soul, how many thousands have been surprised in the midst of their sins, and hurried away to everlasting sorrows? And we, alas! how many times have we been guilty? And yet our God has spared us. **O my indulgent Saviour, no other reason can I give, why I am not miserable, but that Thou art merciful.* Blessed be Thy patience, that endures so long; and blessed be Thy grace, that delivers at last. **O my*, etc.

Third Lesson.

LEND to thy neighbour in the time of his need, and pay thou thy neighbour again in due season. Keep thy word, and deal faithfully with him, and thou shalt always find that which is necessary for thee. Do good to the just, and thou shalt have great reward, if not from him, yet assuredly from the Lord. Loose thy money for thy brother and thy friend; hide it not under a stone to be lost. Be not ashamed to say the truth, for there is a shame that brings sin, and a shame that brings glory and grace. Accept no man's person against thy soul, nor let the respect of any cause thee to fall. Be not hasty in thy words,

and remiss in thy deeds. Let not thy hand be stretched out to receive, and closed to give. Be not as a lion in thy house, nor oppress those that are under thee. Fear thou the Lord and the king, and meddle not with them that are given to change: For their destruction shall suddenly come upon them. He that useth much swearing shall be filled with iniquity, and the plague shall not depart from his house. The drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags. I passed by the field of the slothful man, and by the vineyard of the man void of understanding, and behold it was grown over with nettles. By what things a man sins, by the same he shall be tormented.

Responsory.

Blessed, O my God, be Thy Providence for ever, which so plentifully furnishes us with rules of virtue, and so safely guides all those souls to happiness, who choose to live under Thy sweet government. * *As Thou hast showed us the way, Lord, give us strength to walk in it, and bring us in the end to Thy eternal rest.* Make us seriously reflect on every line we read, and love the truth when it most reproves us. Make us labour to correct every error of our lives, and always humbly implore Thy gracious assistance. * *As Thou hast*, etc.

Glory be, *etc.*
As it was, *etc.*

Antiphon.

Before man is life and death, good and evil; that which he chooses shall be given him.

V. He that follows virtue chooses good.
R. But the vicious liver, endless evil.

Let us Pray.

O God, Whose wise government reserves eternal joys for those who observing Thy discipline of love, mortify their affections here to all things but Thee; and eternal griefs for such as neglecting Thy law of reason, indulge in their passions! Grant, we humbly beseech Thee, that Thy gracious acquainting us with this indispensable order and end of Thy Providence, may continually sway our choice to leave the broad and flattering road of present ease, leading to death, and press resolutely forward in the rough and narrow path which leads to true life; through our Lord Jesus Christ Thy Son, Who, with Thee, and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

Lauds.

¶ Introduction, as in *Sunday Lauds.*

Antiphon.

All my life long will I praise my God; and lift up my hands to His holy throne.

PSALM XLIV.

Let them neglect Thy praises, O Lord, who never consider Thy mercies.

Let them be silent to Thee, O gracious God, whose mouths are full of themselves.

But as for us who subsist by Thy gifts, and thankfully acknowledge the riches of Thy goodness,

Our hearts shall continually meditate on Thee, and our lips shall delight to sing Thy glory.

Blessed for ever be Thy Name, O Jesu; and blessed be the sweetness of Thy wisdom.

Whose infinite charity has vouchsafed our earth such excellent rules to guide us to heaven.

Thou taughtest us that happy skill of finding our lives by a generous losing them to follow Thee.

Thou taughtest us to love our true selves best, by wisely hating our mistaken selves.

Thou taughtest us to trample this world under our feet, and use it as a step to climb up to the next.

From Thee we learn those glorious mysteries, that exalt our faith so high above reason.

From Thee we derive those heroic counsels; and from Thy Spirit that grace which raiseth our souls so far above nature.

From Thee alone, and from Thy school of discipline and grace, all we know we learn, and all we do we receive.

How long, alas! might we have wandered here, in the midst of darkness and error,

Had not Thy love and pity, O merciful Lord, brought down Thy very Self to become our light!

Never else should we have learned to deny ourselves; and take up our cross and follow Thee.

Never should we have known that great secret of peace, to forgive our enemies, and do good to those that despitefully use us.

On the unsatisfying things of this low earth should we blindly have set our whole affections:

Hadst Thou not told us of the kingdom of heaven, and bid us lay up our treasure there!

Hadst Thou not terrified us to fear Thy wrath, by declaring the miseries that attend our sins:

Hadst Thou not invited us to obey Thy commands, by proposing the felicities of a pious life.

What hast Thou promised, gracious Lord, to the meek and poor in spirit!

What hast Thou promised, Lord, to the weepers here; to those that hunger and thirst after holiness!

How many joys has Thy bounty prepared; for the lovers of mercy, and makers of peace.

How many blessings for the pure in heart; and those who with patience bear their crosses.

O Thou all-seeing wisdom of the eternal Father, and Sovereign King of Men and Angels!

Who from Thy glorious throne didst descend upon our earth, familiarly to teach us the oracles of heaven.

Write Thou these sacred words in the tables of our hearts, and suffer not at any time our passions to break them.

Make us still study Thee, our Heavenly Master, and continually admire the beauty of Thy law.

A law that so clearly shows us our end; and so plenteously furnishes us with means to attain it.

A law that so safely cures our infirmities; and so fitly supplies all our defects.

A law so exactly conformable to true reason, and so highly perfective of human nature.

A blessed law that makes even here our life more sweet; and leads us hereafter to everlasting felicity.

Glory be, *etc.*

As it was, *etc.*

PSALM XLV.

Never will we cease to exalt Thy goodness, O Jesu, since Thou never ceasest to oblige us with new blessings.

Thy generous charity could not thus be satisfied, to have only spoken to us the words of life.

'Twas not enough for Thy excessive love, that Thy heavenly sermons told us our duty.

But Thou must urge and provoke our obedience by the sweet enforcement of Thine own example.

Thou forbiddest Thy followers to affect superfluities; and Thine own provision was a few barley-loaves.

Thou commandest the rich to give alms with cheer-

fulness, and bestowest upon the poorest wretch even Thy precious Self.

Thou bidst us not fear them that kill the body, and yieldest up Thine own to the death on the Cross.

Thou enjoinest us to love our fiercest enemies, and Thy dying breath prayed for Thy crucifiers.

Thy perfect soul needed not, as our weak natures, the outward forms and discipline of religion.

Yet Thou vouchsafedst to observe the common feasts, and assist at the public offices of the temple.

To watch, and pray, and fast with so fervent a zeal, that Thy practice outdid Thine own precepts.

This life, and even death itself our merciful Lord undertook, to mark out for us the way to heaven, and purchase everlasting happiness for us.

To beat it plain by His own sacred steps, and render our passage thither easy and secure.

Shall we not then, O my soul, rejoicingly follow that path, which we see our Saviour hath trod before us?

Which we see, though spread all over with thorns, yet carried Him directly to the glories of Paradise.

Shall we not confidently rely on so gracious a Leader, Who promises, if we faint, to look back and relieve us.

O dearest Lord, bow down Thy gracious eye, and pity the frailties of our imperfect nature.

Reach forth Thy hand, and strengthen us with Thy grace, that nothing divert our advance towards Thee.

But in this dangerous labyrinth of the world, and the whole course of our pilgrimage here,

Thy heavenly dictates may be our map, and Thy holy life may be our guide.

Glory be, *etc.*
As it was, *etc.*

PSALM XLVI.

May every age sing praises to our God, and all generations adore His Providence.

From the beginning His mercy has still laid means to raise us to those blessed objects above our nature.

At first He created Adam with all necessary knowledge, and then ordained the patriarchs to inform their families.

Afterwards he charged the angels to bring us His commands, and often inspired the prophets to declare His will.

When he had done all this, and found it not enough to guide untoward man to his true end,

What did He do then to save the perishing world? O strange excess of the Divine goodness!

He sent even His own beloved Son to dwell amongst us, and teach us the art of working out our salvation.

That sacred art of training up our souls for heaven, and fitting them for the blissful union with Himself.

But, O Thou King of glorious sweetness, Whose flowing tongue dropped milk and honey!

We were not, alas! so happy as to behold Thy Person, nor our ears worthy to hear Thy Voice.

Yet ere we were born Thou hadst us in Thy thoughts, and didst provide a method to supply that defect.

Selecting a number of choice disciples, and thoroughly instructing them in Thy heavenly doctrine.

That they might keep alive the memory of Thee, and witness to all nations Thy stupendous works.

Thou didst verify their mission with the power of miracles, and didst inflame their hearts with the fire of Thy Spirit.

Over all the world they proclaimed Thy Law, and undauntedly preached the crucified Saviour.

Deep in the breasts of the faithful did they write Thy gospel, and sealed it before their eyes with their own blood.

Their successors deposited the same precious treasure in the common magazine of the universal Church.

Enjoining their children to guard it with their lives, and convey it unchanged to future ages.

Thus is the Catholic faith descended on us, and thus shall continue to the end of the world.

Blessed be Thy goodness, O gracious God, Who hast thus made known Thy will to us.

Blessed be Thy power, O Lord, Who, by Thy Apostles. hast wrought such miracles to confirm Thy faith, and inclined our hearts to believe it.

How many souls are unhappily seduced, and lose themselves in the wilderness of error and heresy?

While we by Thy Providence, are directly led in the straight and only way to bliss.

How many nations lie miserably involved in the darkness of barbarism and unbelief?

While we enjoy a clear noonday, and safely walk in the light of truth.

O infinite Goodness! Who freely choosest to pour forth Thy blessings on us, though unworthy of them.

As 'tis alone from Thee we receive these favours, to Thee alone let us return our praises.

Glory be, *etc.*
As it was, *etc.*

Ant. All my life long will I praise, *etc.*

The Epistle, 1 Peter, v. 10.

Now the God of all grace, Who hath called us unto His eternal glory by Christ Jesus, after that ye

have suffered a while, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen.

HYMN XIV.

My God, had I my breath from Thee,
This power to speak and sing?
And shall my voice, and shall my song,
Praise any but their King.

My God, had I my soul from Thee,
This power to judge and choose?
And shall my brain, and shall my will,
Their best to Thee refuse.

Alas! not this alone, or that,
Hast Thou bestowed on me;
But all I have, and all I hope,
I have and hope from Thee.

And more I have, and more I hope,
Than I can speak or think;
Thy blessings first refresh, then fill,
Then overflow the brink.

But though my voice and fancy be
Too low to reach Thy praise;
Yet both shall strain Thy glorious Name,
High as they can to raise.

Glory to the immortal God,
One great co-equal Three;
As at the first beginning was,
May now and ever be. Amen.

¶ Benedictus, as in *Sunday Lauds.*

Antiphon.

I have planted, and fenced, and set guardians over it; what more can I do for my vineyard? says our Lord.

V. Still it needs Thine own continual eye;
R. Still the dew of heaven to keep it fruitful.

Let us Pray.

O God, Whose eternal wisdom (the Word made flesh and dwelling among us) not only told the world with His own Sacred Mouth the unthought-on steps which lead directly to heaven, but trod them out plain with His own Sacred Feet, and ordained others after Him through all generations, to guide ours steadily in them ; let not, we humbly beseech Thee, so much love and care be lost on us; but vouchsafe us Thy continual necessary grace, not only to learn by rote, and profess with our lips this precious way, kept still open to our eyes; but make it our whole life to walk diligently in it, even to death, and beyond, through our Lord Jesus Christ, Thy Son, Who with Thee and the Holy Ghost, liveth and reigneth ever one God, world without end. Amen.

Commemorations then follow. After that pause a little, and conclude with the Blessing.

Vespers.

¶ *Introduction*, as at *Sunday Vespers.*

Antiphon.

A good conscience is a continual feast; and a peaceful mind the antepast of heaven.

PSALM XLVII.

Lord, how secure and quiet they live whom Thy grace preserves in innocence.

The day goes smoothly over their heads; and silent as the shadow of a dial.

The spirits of their fancies run calm and even; and ebb and flow in obedience to reason.

All their delight is to think of heaven; and reckon o'er the joys they shall one day possess.

Till some unruly passion presses to come in; and by its fawning outside gains admittance.

It promises at first all joy, all happiness; but soon discovers its pernicious effects and intents.

Soon it grows bold to undermine their repose; and open a door to all their enemies.

So at a little breach of the city wall a whole army pours in their numerous body.

Enslaving all that submit to their violence: and destroying all that make head to resist it.

And such, alas! is their confusion, when once they have yielded to the first assault;

Immediately a throng of tumultous spirits crowd into their heads; and utterly consume the little remnant of their peace.

O the distraction of a life led by humour, and the miserable thraldom of being subject to our passions.

How often do they engage us to contend with others; and embitter all our days with strife and envy?

How often do they quarrel even among themselves; and raise a war in our own bosoms?

If they by chance agree in one desire; they many times vex us with their being disappointed.

If they, perhaps, sometimes succeed; they seldom produce the expected content.

If they delight our corrupted taste; and we greedily swallow our own unwholesome sweetness:

Then it is, alas! they most of all undo us; by feeding the humour of our fatal disease.

Vain at the best, and short are the enjoyments of this world; and, after a little flattery, betray us into ruin.

Save us, O blessed Jesus, or else we perish; awake, and with Thy speedy mercy rescue Thy servants.

Send down Thy powerful grace to sustain our part; and thoroughly reduce these unquiet disorders.

That we again may return to our former rest; and constantly enjoy an universal peace.

Peace with the bad, by bearing their injuries; peace with the good, by conforming to their virtues.

Peace with ourselves, by subduing sense to reason; and peace with Thee, by improving reason with religion.

Glory be, *etc.*

As it was, *etc.*

Ant. A good conscience is, *etc.*

Antiphon.

Thou art, O Lord, the only anchor of our hope; save us, O Jesu, or else we perish.

PSALM XLVIII.

Thus are they miserably tossed up and down, who float on the waves of their own passions.

Their wearied souls soon faint within them, when they see their Lord hath withdrawn His presence.

They seek Him, but cannot find Him; they call upon Him, but He gives them no answer.

O still seek on, still call upon your God; for His mercy will surely awake at last.

Though He may sometimes slumber for a while, to try your duty, or punish your disobedience.

Though He may suffer a while the fury of the tempest, to shew you your hopeless state, if left unto yourselves.

Yet be assured, He will hear your prayers at last; He will not permit you to perish for ever.

For He is a God hearing prayer; and the hope of the poor destitute: and when they cry unto Him, He delivereth them out of their distress.

When they are even at their wits' end they cry

aloud, Lord save us, or we perish: and their soul even melts away because of the trouble.

And now when all their fears are grown to the height, and no means appear to sustain their patience:

When the proud waves beat violently against them; and cover their little vessel with despair and ruin.

Behold His blessed voice commands a calm; and immediately the sea and winds obey Him.

Immediately His sun arises in their hearts; and with its gentle beams revives their hopes.

Then is their darkness turned into light; and the clouds dispersed into a bright day.

Then they recollect their scattered thoughts; and range them again into their ancient order.

Often they look back on the dangers they have escaped; and as often bless the mercy that delivers them.

Often they look forwards on the course they are going; and as often sing with joy for their happy change.

Welcome again, that easy yoke of Christ; and the light burden of loving our Saviour.

Welcome the holy offices of sweet devotion; and that soul-inflaming fervent prayer.

Now, now we discern this beauteous truth; and O may we print it deeply in our minds:

That the pleasures of virtue are pure and constant; and infinite blessings attend to reward it.

But the pursuit of vice is troublesome and intricate; and finishes its course in an abyss of misery.

Pity, O Lord, Thou Raiser of them that fall; and sole Sustainer of them that stand.

Pity Thy children's weakness, who look up to Thee; and dearly know we are nothing in ourselves.

Let us not lose this unhappy experience; but teach us wisdom from our own miscarriage.

Teach us to observe where our error was; and fortify ourselves against that defect.

To suppress our temptations in their first approach; when their power is weak, and our choice is in full strength.

To remember how formerly their flatteries have abused us; and when they counterfeit again, be no more deceived.

Never to look on the face of pleasures, as they come dressed up, and smiling towards us.

But alway reflect how sadly they go off; and leave nothing behind but their own venomous sting.

So shall we gain the best of victories; while we master our own corrupt inclinations.

So shall we be honoured with the noblest of triumphs; whilst our conquered passions draw us up to heaven.

Glory be, *etc.*

As it was, *etc.*

Ant. Thou art, O Lord, *etc.*

Antiphon.

All our lots are in the Hands of God; and all our safety in the assistance of His Grace.

PSALM XLIX.

Lord, as Thy all-wise Providence seems to sleep sometimes; and permits the storm to grow high and loud:

Yet never fails to relieve Thy servants, who faithfully call on Thee in their day of trouble;

So let Thy favourable hand still bear us up; when Thou seest us charged with any strong assault.

Leave us not then to our own infirmities; lest the enemy of our souls prevail against us.

Forsake not our misery when we are fallen; lest we lie for ever grovelling on the earth.

Suffer not our frailties to become a custom; lest we die impenitent, and perish without recovery.

Deliver us, O Lord, from the occasions of sin; and the importunities of such as delight in folly.

Deliver us from the snare of enticing company; and the dangerous infection of ill example:

Infection, that spreads in every place its poisonous air; and wherever it enters, corrupts and kills.

Once more, my soul, let us repeat this prayer; and humbly implore again so necessary a blessing.

Deliver us, O Lord, from the occasions of sin, and the importunities of such as delight in folly.

Deliver us from the snare of enticing company; and the dangerous infection of ill example.

Set a strict watch continually over our eyes; and diligently keep the door of our lips.

Govern all our senses, that they seduce not our mind; and order every motion of our heart and fancy.

Perfect, O dear Redeemer, the work Thou hast begun; and make even our passions servants of Thy grace.

Change our rude anger into a severity against ourselves; and a prudent zeal for others.

Convert our fear into a timorousness to offend; and an awful reverence of Thy sacred name.

Let our affections be turned into charity; that our hearts may desire nothing but Thee.

Whom we may safely love with our whole strength; Whose heaven we may covet, and fear no excess.

O Thou, Whose blissful vision is the joy of angels; and sovereign happiness of all saints.

O that our souls could love Thee without limits; as Thou art in Thyself most infinitely amiable.

That we could fix all our thoughts on Thee; and never take them off from the memory of Thy sweetness.

At least, O Thou fountain of eternal bliss and bounty, that flowest so freely with perpetual blessings,

Let every day we receive of Thee, being by Thee conducted, still set apart some portion of itself;

Seriously to meditate Thy infinite mercies, and heartily to rejoice in Thy glorious rewards:

Mercies that give us all we have; and rewards that reserve for us all we can wish.

Glory be, *etc.*

As it was, *etc.*

Ant. All our lots are in, *etc.*

The Epistle, Gal. v., 19.

Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wraths, strifes, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law.

HYMN XV.

LET others court what joys they please,
And gain whate'er they court;
For me I find but little ease
In all their gayest sport.

Be Thou alone but with my heart,
My God, my only bliss;
I shall not murmur at my part,
Nor envy their success.

They talk of pleasure, talk of gain,
None must their humour cross;
But well I know their pleasure's pain,
Their greatest profit loss.

Let them talk on; since have not we
  Our gains, our pleasures too?
Pleasures that spring more sweet, and free;
  Gains that more fully flow.

Nay, well endur'd, our very pains
  To us a pleasure are;
And all our losses turn to gains,
  If hopes may have their share.

And sure they may, such hopes that cheer
  The heaven-espoused breast;
Hopes that so strangely charm us here,
  What will they be possest?

All glory to the Sacred Three,
  All honour, power and praise:
As 'twas at first, still may it be
  Beyond the end of days. Amen.

Antiphon.

When, O my soul, did we ever follow our passions, but they instantly wrought our disturbance, and threatened at last our ruin? When did we ever turn our thoughts to piety, but it presently brought us peace, and refreshed our minds with new hopes of felicity?

V. The winds are often rough, and our own weight presses us downwards.

R. Reach forth, O Lord, Thy Hand, Thy saving Hand, and speedily deliver us.

Let us Pray.

O God, Whose grace it is, that mightily rescues our reason from the desperate rebellion of our passions, which utterly confound the government and peace of our souls! Grant, we beseech Thee, that our experience of the miserable effects of yielding to their allurements, may make us more wary in observing, and more severe in repressing their first motions; and let

Thy grace so strongly fortify us against all their furious, and repeated assaults, that reason may more and more recover its due force, and calmly join with faith to secure, and exalt in our hearts the blissful throne of Thy love, through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, and the Holy Ghost, one God, blessed for ever. Amen.

V. O Lord, hear, *etc.*, as at the end of *Sunday Vespers.*

Compline.

V. Our help is in, *etc.*, as at *Sunday Compline.*

Antiphon.

Repent now, my soul, for the evils thou hast done, and bless Thy God for the goods thou hast received.

PSALM L.

Well, we are so much nearer our grave; and all the world is older by a day.

The portion of the wicked is so much less; and the time of their punishment so much approached.

The sufferings of the patient so much diminished; and their hopes of deliverance so much increased.

They who have spent their day in sin and folly; see all their thoughts now vanish like a dream.

They see all is past, but the fear of revenge; and the best that can follow is a bitter repentance.

But such as have wisely bestowed their time, and made another new step towards heaven:

They see their joys come to meet them in the way; and still grow bigger as they come.

Till by a holy death they join in one; and dwell together in eternal ages.

O Thou blest Author of all our hopes; and perfect Satisfier of all our wishes;

Do Thou instruct us in this great and wise truth; and let every evening renew it in our minds:

That the things of this world are of little import; since its joys, and griefs last but for a time:

But that the future state most infinitely concerns us; where life and death endure for ever.

That the things, *etc.* But that, *etc.*

Glory be, *etc.*

As it was, *etc.*

PSALM LI.

We are nearer, indeed, the end of our life; but are we nearer the end for which we live?

What have we done, my soul, to day, that truly advanceth us to our last great home?

Have we increased our esteem of heaven; and settled its love more strongly in our hearts?

Have we avoided any known temptation; or faithfully resisted when we could not avoid?

Have we interrupted our customary faults; and checked the vices we are most inclined to?

Have we embraced the opportunities of good; which the mercy of Providence has offered to our hands?

Have we industriously contrived occasions to improve, as we are able, ourselves and others?

Alas, dear Lord! what do we see, when seriously we look into our guilty selves!

When we reflect upon our former years; nay, even the follies of this one day.

So many hours misspent in nothing; so many abused in worse than nothing.

Pardon, O meek Redeemer, what our passions have done, and favourably supply what our weakness has omitted.

Make us hereafter more carefully watch; that our time unprofitably slide not away.

Make us select every day some fit retreat, to study the knowledge of ourselves, and Thee:

Of ourselves to correct our many infirmities; and of Thee, to adore Thy infinite perfections.

Glory be, *etc.*

As it was, *etc.*

PSALM LII.

Little, Thou knowest, O Lord, is the good we do; and every grain of it is derived from Thee.

Great, we confess, are the evils we commit, and all to be charged entirely upon ourselves.

Tell me, O my soul, when first thou hast well examined the innumerable circumstances that concern thy state;

Tell me, and let not pride deny the truth, nor any thing divert thy free confession;

Could we have saved ourselves from any dangerous temptation, unless our God had powerfully sustained us?

Could we have carried on any pious purpose, unless His hand had blessed our endeavours?

No; to Thyself, O Lord, we give all the praise; if Thy creatures have performed the least good work.

Give to Thyself all the glory, O Lord, if they have not committed the worst of sins.

Thy Hand alone directs us to do well, and the same blest Hand restrains us from ill.

'Tis not in us to esteem those unseen joys, and despise the flatteries of this deceitful world.

'Tis not the work of corrupted nature to mortify our senses, and patiently bear the crosses we meet.

Of ourselves we are inclined to none of these; but the grace of God enables us to all.

Grace gives us strength to overcome our passions, and the world and the flesh shall be subject to us.

Grace gives us faith to fortify our reason, and heaven itself shall be conquered by us.

Glory be, *etc.*

As it was, *etc.*

Ant. Repent, O my soul, *etc.*

HYMN XVI.

And do we then believe
  There is a world to come,
Where all this world shall summoned be
  To take their final doom?

Is there a heaven indeed,
  To crown the innocent?
Is there a hell, and horrid pains,
  The wicked to torment?

Are these eternal too,
  And never to have end?
Shall never these delights decay,
  Those sorrows never mend?

Good God! is all this true?
  And sure most true it is;
And yet we live as if there were
  Nothing so false as this!

O quicken, Lord, our faith
  Of these great hopes and fears;
And make the last day's trumpet be
  Still sounding in our ears.

Still make this glorious hope
  Shine bright before our eyes;
We shall at last go up to meet
  Our Jesus in the skies.

Come Jesu, come and take
  Our banished souls to Thee;
Come quickly, Lord, that in Thy light
  Our eyes Thy light may see.

Glory to Thee, great God,
One co-eternal Three;
As at the first beginning was,
May now and ever be. Amen.

The Lesson, Phil. iv. 8.

FINALLY brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things, and the God of Peace be with you.

Antiphon.

Every night approaches nearer our last, which reserves for us eternal wages; justly, yet with a vast and generous bounty proportioned to the works of our day.

V. The wise will always keep their lamps ready trimmed,
R. That the Bridegroom's call may never surprise them.

Let us Pray.

O God, Whose merciful Providence sweetens and makes easy the laborious course of our pilgrimage through this world with constant conveniences, and seasons of repose! Vouchsafe us, we humbly beseech Thee, to make our due advantage of this Thy mercy, composing our souls more satisfiedly to rest, by a faithful recollection every evening how we have kept our way, and whether we are advanced; and grant that reflecting with hearty contrition on every step we have made awry, and with thankful acknowledgements for those Thou hast led us aright, we may henceforth be rendered more wary of our deviating inclinations, and attentively obsequious to the

steady guidance of Thy grace, through our Lord Jesus Christ, Who with Thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

Vouchsafe, *etc.* as in *Sunday Compline.*

THE

OFFICE FOR THURSDAY.

Matins, or Morning Prayer.

¶ *The Introduction to be said as in the Office of Sunday at Morning-Prayer.*

INVITATORY.

Come, let us adore our God that feeds us.
Come, let us adore our God that feeds us.

PSALM LIII.

HE freely opens His bounteous Hand, and fills with His blessings every living creature; He gives even kings their daily bread, and all the world is maintained with His provisions.

Come, let us adore our God that feeds us.

He feeds our understanding with the knowledge of truth, and strengthens our wills with His holy grace; He refreshes our memories with a thousand benefits, and feasts our whole souls with everlasting hopes.

Come, let us adore our God that feeds us.

With Himself, and His Sacred Body and Blood, He feeds us, and nourishes us up to immortal life;

beginning even here that blessed union, which shall be fully perfected in His own kingdom.

Come, let us adore the God that feeds us.

Come all ye servants of so gracious a Lord; whom He daily entertains with innumerable mercies: Come all ye children of so loving a Father, for whom He has provided an eternal feast.

Come, let us adore our God that feeds us.

Glory be, *etc.*
As it was, *etc.*

Come, let us adore, etc.
Come, let us adore, etc.

HYMN XVII.

RISE, Royal Sion! rise, and sing
Thy soul's kind shepherd, thy heart's King;
Stretch all thy powers; call, if you can,
Harps of heav'n to hands of man.
This sovereign subject sits above,
The best ambition of our love.

Lo here the Bread of Life! this day's
Triumphant text, provokes Thy praise;
The living, and life-giving Bread,
To the great twelve distributed:
When life itself, at point to die,
Of love, was His own legacy.

But lest that die too, we are bid
Ever to do what He once did:
And, by a mindful mystic breath,
That we may live, revive His death;
With the mysterious bread and wine,
Blest, sanctified, and made Divine.

The heav'n-instructed house of faith
Here a most wond'rous dictate hath.
Under a veil of common things
Himself to me my Saviour brings.
He's meat in that, He's drink in this:
But still in both one Christ He is.

For He here present is indeed,
The hungry faithful souls to feed:
But not with outward bread and wine:
No, but with substance all Divine.
To which they lend their form and face,
And to their Lord resign their place.

To Him they leave both place and name,
While they His presence do proclaim.
These are the signs that He is there:
Which strike the soul with holy fear.
But love yet bids us come; and faith
Here a peculiar power hath.

Bold Faith takes heart, and dares believe
Where nature's law scarce leave will give.
For as Christ the Word did speak it,
So will we believe, and take it.
By faith 'tis made all that we need:
His Flesh is Bread in very deed.

Thus, too, the Blood which He did shed,
Is truly here exhibited,
In that mysterious blood o' th' Vine,
The blessed sacramental wine;
By faith is seen this living spring:
Substantial faith can substance bring.

Lo! the life-food of angels, then,
Bowed to the lowly mouths of men!
Lo! the full final Sacrifice,
On which all figures fix their eyes!
The ransom'd Isaac and his Ram!
The Manna and the Paschal Lamb!

Jesu! to Thee we sinners sue;
O Thou our food and shepherd too!
Still by Thyself vouchsafe to keep,
As with Thyself Thou feed'st Thy sheep.
Blest be that love, which thus makes Thee
Mix with our low mortality.

O may it raise and set us up
Convictors of Thine own full cup:
Co-heirs of saints: that so all may
Drink the same cup, tread the same way:
Nor change the pasture, but the place;
To feed on Thee in Thine own Face. Amen.

Antiphon.

Upon this Rock will I build my Church, and the gates of hell shall not prevail against it.

PSALM LIV.

He Who made the sun to enlighten our steps in the pilgrimage of this short life;

Has he ordained no guide to conduct our souls in the difficult way to their eternal home?

He Who feeds the ravens who call upon Him, has He not provided bread for His children?

He has, and still His mercy furnishes us with means to perform whatever His justice commands.

At first He espoused to Himself, by the preaching of His apostles, a glorious, faithful, suffering, spotless Church;

Which He built upon the foundation of the apostles and prophets, Himself being the chief corner-stone.

He promised to be with it, and preserve it, and the faith delivered to it unto the end of the world.

Establishing His truth on a firm pillar, a solid foundation to sustain our faith.

That we waver no longer as children; nor be carried about with every wind of doctrine.

Nor consume all our days with studying to believe, without ever proceeding to life and action.

This spouse, O Thou glorious King of Heaven, and admirable lover of poor ruined man;

This humble spouse Thou camest down to woo, and dearly purchase with Thine own Blood.

Thou hast endowed her with eminent prerogatives and powers above the rest of the daughters of the earth.

Preserving her in the midst of Pagans and Jews, and against more subtle and dangerous enemies than they: worldly politicians, and the authors and maintainers of heresy and schism.

Preserving Thy truth in her, and the Holy Scriptures committed to her, bright and conspicuous as the sun, that every open willing eye may see her light.

Thou hast adorned her with the beauty of order, when Thy Church is in splendour, and with peace and patience under an eclipse.

Thou didst introduce her with the power of miracles, and cemented her with the blood of martyrs.

Thou hast given her the keys of Thy treasures, and opened unto her the mysteries of heaven itself.

Mysteries that free our souls from the dominion of sense, and place them above the reach of reason.

These Thy whole Church unanimously confesses, and attests, derived from Thee their original source.

Whence running along through every age, they have always maintained their constant channel.

O may they still bear on their course, and still spread wider their wholesome streams.

May all the world be watered with this dew of heaven, and bring forth fruit to everlasting life.

May the faith, which was once delivered to the saints, ever continue in an happy progress:

And the unity be preserved, out of which even faith and martyrdom for it, is unavailable to salvation.

We are almost now constrained to believe; Lord grant us grace to hope and love.

Glory be, *etc.*

As it was, *etc.*

Ant. Upon this Rock will I, *etc.*

Antiphon.

How admirably, O Lord, has Thy wisdom contrived our salvation, infusing even by our senses grace into our souls.

PSALM LV.

Safe in the hands of the Apostolic Catholic Church, has our provident Lord deposited the richest treasures of His kingdom.

Commanding His Bishops and Priests to conserve them with reverence, and in unity, and dispense them to others with a prudent charity.

Soon as we are born into this world of danger, His faithful pastors in all Churches are ready, according to their offices, to dispense His Baptism to save us.

To wipe out the guilt of our birth, our original sin, and write our new name in the Book of Life.

What all eternity could not have worn off, by faith a little washing of water cleanses away.

When we are come to riper years, and a fit capacity of professing our faith:

His holy Bishops impose their hands upon us, and confirm and cherish our growing belief.

That we may never be ashamed of the Cross of Christ; but to the face of death freely confess Him.

If in our spiritual combat we receive a wound; He has appointed persons expressly to cure us.

If with unfeigned sorrow and shame we open our sores before them; and heartily repent of our wilful rashness;

He requires we should satisfy the Church, and our own souls, in repairing the damage they sustain by our trespass.

Healed by the bitter waters of penitence; we are immediately invited to all the sweetness of paradise,

To taste the delicious bread of angels, offered in the Holy Eucharist.

And spiritually, in full effect and virtue to eat the Flesh and drink the Blood of the Son of God.

Thereby to become entirely one with Him; while we feed on His Body, and are governed by His Spirit.

That the world may continue in a blest succession, He in the beginning instituted marriage.

And adorned that holy estate with His presence, and first miracle, which He wrought in Cana of Galilee.

He also made it a symbol of that mystical union, that is betwixt Himself and His Church.

Exalting that state to the honour of a mystery; that we might the more regard the holiness of its duties.

To prevent the failing of governors in the Church, the Church for which the world continues,

Themselves are empowered to kindle fresh successive lights, who still may shine on when the old ones are spent.

Yet is there one important period of our life: the sickness that summons us to the bar of death.

Nor has our Church forgotten this; but carefully provided a Holy Office,

For the Visitation of the Sick, and Absolution of the dying penitent.

To allay our fears in that sad hour, and strengthen our hopes of everlasting felicity.

That we may finish our course with peace, and go up with joy to receive our crown.

Thus by Thy wise indulgent care, O Thou sweet Conductor of our souls,

Every station of our pilgrimage has a fit entertainment; and every defect a proper remedy.

Glory be, *etc.*

As it was, *etc.*

Ant. How admirably, *etc.*

Antiphon.

We confess, we are bound to do many things against our will; why not believe some few above our understanding?

PSALM LVI.

These are the seven golden candlesticks, the seven golden offices, set up to enlighten, serve, and adorn God's Church.

But behold in the midst one like the Son of man; but it is indeed the Son of God.

Behold He comes to us in the symbols of Bread and Wine, Who is indeed both God and man.

He whom the Seraphims prostrate, adore, and fly with all their wings to perform His commands:

He Who came down to die for us sinners; and ascended again above the highest heavens.

Himself is there, and graciously stays our coming, to receive our prayers, and send us home with a blessing.

All the faithful that approach Him with prepared hearts feel the virtue of His Divine love.

Going out of Him to heal their infirmities, and warm their souls, and inflame their affections.

And thus a lively faith passes through the veil, and confidently enters into the Holy of Holies.

A faith that works by love may enter, and fill itself with celestial manna.

But the uncharitable faith shall be cast into darkness among them that believe and tremble.

Behold, O Lord, we believe and hope; perfect, by Thy vigorous grace, our faint endeavours.

Quicken our half-dead faith into a ready assent, wherever Thou art pleased to to engage Thy word.

Why should we doubt the power of God can do something, that the weakness of man cannot understand?

Which of us knows how the common bread we eat is naturally turned into our own substance?

And shall we dispute the supernatural efficacy of this blessed bread and wine offered in the holy Eucharist.

Shall we submit our reason to the secrets of nature; and make it judge of the mysteries of grace?

Shall we rely upon the reports of men, where we do not see; and for that reason distrust the Word of God?

No! let us now believe what hereafter we may see, when our eyes shall be opened in the kingdom of light.

Where our dark faith shall cease into vision; and our hope expire into full enjoyment.

Where all our affections shall be contracted into love; and love shall be extended to all eternity.

Glory be, *etc.*

As it was, *etc.*

Ant. We confess we are, *etc.*

Our Father, *etc.*

First Lesson.

[1] So Christ loved His Church, and gave Himself for it, that He might sanctify it, cleansing it by the laver of water, in the word of life; that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish. [2]And He gave some Apostles, some Prophets, and some Evangelists, and some Pastors, and Teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the Body of Christ. Till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That henceforth we be no more children, tossed to and fro, and carried about with

[1] Ephes. v. 24. [2] Ephes. iv. 11.

every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive: but following the truth in love, may in all things grow up in Him Who is the head, even Christ. [1]And I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no schisms, no divisions amongst you; but that ye be perfectly joined together in the same mind, and in the same judgment. [2] And mark them who cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them. For such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches, deceive the hearts of the simple. [3] Believe also not every spirit, but try the spirits whether they be of God, because many false prophets are gone out into the world: and [4]therefore, brethren, stand fast, and hold the traditions which ye have been taught whether by word or our epistle. [5] And obey them that have rule over you, and submit yourselves, for they watch for your souls, as they that must give an account.

Responsory.

My God, if ravenous wolves seek by force to devour me, and with threats and penalties fright me from Thy faith; this shall be my guard against all their violence. * *I believe the faith once delivered to the Saints, and attested by Thy Holy Catholic and Apostolic Church;* if foxes seek by craft to deceive me, and with wit and fallacies to seduce me from Thy truth; this shall be my evasion from all their subtilty. *I believe, etc.*

Second Lesson.

[6] Jesus came and spake to them saying, all power is given unto Me both in heaven and earth. I. Go ye therefore, and teach all nations, baptizing them in in the name of the Father, and of Son, and of the Holy Ghost. Teaching them to observe all things whatso-

[1] 1 Cor. i. 10. [2] Rom. xvi. 17. [3] 1 John, iv. 1. [4] 1 Thess. ii, 15. [5] Heb. xii. 17. [6] Matt. xxviii. 18.

ever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen. II. [1] Now when the Apostles that were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John. Who when they were come down, prayed for them, that they might receive the Holy Ghost. For as yet He was fallen on none of them, only they were baptized in the name of the Lord Jesus. Then laid they their hands upon them, and they received the Holy Ghost. III. [2] Then said Jesus to His disciples: as My Father hath sent me, even so send I you; and when He had thus said, He breathed on them, and saith unto them, receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them, whosoever sins ye retain, they are retained. IV. [3] The cup of blessing which we bless, is it not the Communion of the Blood of Christ? The bread which we break is it not the Communion of the Body of Christ? V. [4] And when they had ordained them elders in every Church, and had prayed with fasting, they commended them to the Lord, in Whom they believed. VI. [5] For this cause shall a man leave his father and mother, and shall cleave unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ, and His Church, VII. [6] Is any sick among you, let him call for the presbyters of the Church; and let them pray over him, anointing him with oil in the name of the Lord. Now unto Him that is able to do exceeding abundantly, above all that we can ask or think, according to the power that worketh in us; to Him be glory in the Church through out all ages, world without end. Amen.

Responsory.

Blessed be Thy holy name, O Lord, Who hast pro-

[1] Acts viii. 14. [2] John xx. 21. [3] 1 Cor. x. 16. [4] Acts xiv. 23. [5] Gen. ii. 24. Eph. v. 30. [6] James v. 14. Eph. iii. 20.

vided the Scriptures for a rule of our faith, and a comfort of the faithful; and blessed be Thy gracious wisdom, Who hast not left Thy Church without a rule to interpret them, * *Lest the unweary and unstable should pervert them to their own destruction.* Renew, O merciful Lord, a right spirit in the world, a spirit of humility and obedience, that in reading those sacred books, none may prefer their private fancies before the consentient testimony and belief of the Church universal in the purest ancient times; nor be obstinately perverse against their faithful pastors, who watch for their souls; but that all may readily submit to them, whom he that hears, hears Thee, and he that despises, despises Thee.

Lest the, etc.

Third Lesson. 1 Cor. xi. 23.

I HAVE received of the Lord that which also I have delivered unto you, that the Lord Jesus the same night in which He was betrayed, took bread; and when He had given thanks, He brake it, and said, take, eat, this is My Body which is broken for you; this do in remembrance of Me. After the same manner also he took the cup when he had supped, saying, this cup is the New Testament in My Blood; this do ye, as often as ye drink it, in remembrance of Me; for as often as ye eat of this bread, and drink of this cup, ye do shew the Lord's death till He come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, in an unworthy manner, shall be guilty of the Body and Blood of the Lord. But let a man examine himself; and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh in an unworthy manner, eateth and drinketh damnation to himself, not discerning the Lord's Body.

R. I am the living bread, which came down from

heaven; if any man eat of this bread he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world. * *These, O my dearest Saviour, are Thy very words, O evermore give us this bread!* As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me, and I will raise him up at the last day: for My flesh is Meat indeed, and My Blood is drink indeed. * *These*, etc.

V. I am (said He) the bread of life.

R. Our fathers did eat manna in the wilderness, as it is written, He gave them bread from heaven to eat.

V. The Bread of God is He Which cometh down from heaven, and giveth life to the world.

R. Then said they unto him, *Lord, evermore give us this bread.*

V. I am the living Bread which came down from heaven; if any man eat of this bread he shall live for ever; and the bread that I will give is My Flesh, which I will give for the life of the world: for My Flesh is meat indeed, and my Blood is drink indeed.

R. These, O my dearest Saviour, are Thy very words, O evermore give us this bread. Lord evermore give us, etc.

Glory be, *etc.*

As it was, *etc.*

Antiphon.

Let none excuse their wanderings from the path of life: stand ye in the antient ways. Let none excuse themselves: ask for the old paths where is the good way, and walk therein. Let none pretend faintness and want of spirits to walk in it; behold at every step abundant refreshments!

V. For Christ Who is both truth and life, is the way.

R. And herein we shall find rest for our souls.

Let us Pray.

ALMIGHTY God, Father of our Lord Jesus Christ, Who hast purchased to Thyself an universal Church, by the most precious blood of this Thy dear Son; and hast established therein holy mysteries, as sure and conspicuous pledges of the exceeding great love of this our Master and only Saviour, and for a continual remembrance of his meritorious death to our great and endless comfort; keep us, we humbly beseech Thee, stedfast in the true fellowship thereof, the Communion of Saints; open our eyes, that we may behold the wonders of Thy Gospel, and duly admire and adore the marvellous steps of Thy Providence in the government of Thy faithful people; and graciously secure us by the same, against all dimness in our faith, and all coldness in our charity; and beget such an holy fervour in us, by walking diligently in Thy clear light, which is so strongly at every turn reflected upon us, as may at length set us heartily on fire, to pass beyond all sacramental veils and eternally behold Thee face to face; through the same our Lord Jesus Christ Thy Son, Who is the true and living way, by which only we can come to Thee; and Who liveth and, *etc.*

Here follow the Commemorations, as in the Morning Prayer for Sunday. Then say,

V. May the Divine assistance be with us for ever.
R. Amen.
The blessing of God Almighty, etc.

Lauds.

¶ Introduction, as at *Sunday Lauds.*

Antiphon.

How great is the multitude of Thy loving kind-

nesses, which Thou hast laid up for them that fear Thee?

PSALM LVII.

Where, O thou boundless ocean of charity! where will Thy overflowing streams stay their course?

We, and our ingratitude, strive to oppose Thee; but nothing can resist Thine Almighty goodness:

When the impiety of man was at the height, and their treacherous heads plotting to betray Thee:

Then did Thy wisdom mercifully consult to overcome our malice with Thy bounty.

Immediately Thou contrivedst an admirable way, to invite all the world to a feast of miracles.

A feast where Thy sacred Body should be our food, and Thy precious Blood our drink.

A feast in which are continually wrought new miracles of love for us.

And, as if it had not been love enough, to have given Thyself on the Cross for us;

Thou hast found out a way to give Thyself to us in the Holy Sacrament.

To unite us in Thyself with the most intimate union that it is possible to conceive; and which we can better feel, than express.

For what greater mercy and bounty can be extended to us, poor mortals, than for our Redeemer to become the very food of our souls?

To become the life, the strength, the support and comfort of our beings:

Nay, to become even one with me, and be unto me the very soul of my soul?

O Lord my God, this is so unconceivable a blessing, this is so divine a union;

That the very angels, who so much desire to look into the great mystery of our redemption,

Do crowd about our altars, and with awful admiration contemplate Thy wonderful condescension in it.

What thanks then, gracious Lord, can I return Thee for those wonders of love Thou hast shewed to me a wretched sinner; which those blessed angels above, who never sinned, so diligently attend, so much admire?

A feast, where Thy whole All-glorious Self is freely given to the meanest, if truly prepared, guest.

A feast of peace, and love, and incomparable sweetness, to which Thine own blessed mouth thus calleth us;

Come to Me ye that hunger for holiness, and are oppressed under the weight of your sins.

Come to Me ye that hunger after heaven, and thirst to drink at the fountain of bliss.

Come to Me, and I will refresh you with the wine of gladness, and the bread of life.

Come you that are weak, that you may grow strong; and you that are strong, lest you become weak.

Come you that have leisure, and here entertain your time: come you that are busy, and here learn to sanctify your employment.

Come all, and gather freely of this celestial manna, and fill your souls with the food of angels.

Glory be, *etc.*

As it was, *etc.*

PSALM LVII.

Thus does our gracious Lord invite, and shall we go? shall sinners dare to sit down at His table?

Thus He invites, and shall we not go? shall wretches presume to refuse His call?

Rise then, my soul, and take thy swiftest wings, and fly to the presence of this Great Mystery.

Soon as thou comest, bow low thy head; and humbly adore thy blest Redeemer.

Our God that comes so far to meet us; and brings along with Him a whole heaven to entertain us.

Arise, and leave the world behind thee; and run with gladness to salute thy Lord.

Enter the palace of His glorious residence, the place where His honour dwelleth.

There shall we see the Eternal Word, Who descended from heaven to become man for us;

There we shall see the Prince of Peace sacrifice Himself to reconcile us with His Father;

There shall we see, O stupendous mercy! the Son of God with food entertaining the sons of men.

Can we, O dear Redeemer! believe the wonders of this mystery, and not be ravished with admiration of Thy goodness?

Can we acknowledge Thy supreme veracity, and not believe this wonder of Thy love?

What though our eyes see nothing but bread and wine? our faith, yea experience too, assures us, that Thou art there also.

For, O the gusts of joy, and soul-overflowing comforts, the just do find herein!

Producing nothing but praises, and thanksgivings; but love, and joy, and fear;

And care of offending that blessed Lord, Who meets them at His holy and mysterious feast.

What earnest supplications do they make, that their Lord will take possession of their hearts, and never depart from them more!

Let us not then refuse to believe our God, because His mercies transcend our capacities.

No, no, it is Thy very self, O blessed Jesu; and it is Thine own light by which we see Thee.

And it is Thine Holy Spirit the Comforter, by which we feel and find Thee.

None but infinite wisdom could ever have invented so strange, and high, and prodigious a mystery.

None but an inconceivable infinite goodness,

would ever have imparted so dear, and tender, and rich a blessing.

Glory be, *etc.*
As it was, *etc.*

PSALM LIX.

Lord, who are we, unworthy sinners, that thus Thou regardest our wretched dust?

What is all the world compared to Thee; that thus Thou seemest to disregard Thyself?

It was for our sakes, and to draw us up to Thy love, that Thou hast commanded us to commemorate and represent Thy passion:

And present the merits of it before Thy Father on earth, as Thou dost present them to Him in heaven.

It was for our sakes, and to help the infirmities of our nature, that Thou didst appoint a commemorative sacrifice,

Of that one oblation of Thyself once offered upon the Cross, and bread and wine so offered, and blessed, as symbols of Thy Body, and Blood.

Blessed are the eyes, O Jesu, that see Thee in these holy signs; and blessed is the mouth that reverently receives Thee.

Blessed yet more is the heart that desires Thy coming, and longs to see Thee in Thy beauteous self.

O Thou eternal Lord of grace and glory, our joy and portion in the land of the living!

What hast Thou there prepared for Thy servants, who bestoweth such pledges of Thy bounty here!

What dost Thou there reserve in Thine own kingdom, Who givest us Thyself in this place of banishment.

How will Thy open vision transport our souls; when our dark faith yields us such delights;

Nothing on earth so sweet as to kneel whole hours before Thee, and one by one consider Thy innumerable Mercies.

What must it be in heaven to shine continually before Thee; and all in one contemplate Thy unspeakable goodness and glories?

O my adored Redeemer! when will that happy day appear, when mine eyes may behold Thee without a veil?

When will the clouds and shadows pass away; that Thy beams may shine on me in their full brightness?

Object not against me, dearest Lord, that none can see Thy face, and live.

Those fears Thy love has changed, and all my hope is now to live by seeing Thee.

Say not, O Thou mild and gracious majesty, If I approach Thy presence I must die.

Rather instruct me so to die, that I may live for ever in Thy presence.

Glory be, *etc.*
As it was, *etc.*

Ant. How great is the multitude, *etc.*

The Epistle, Rev. vii. 10.

SALVATION to our God, Who sitteth upon the throne, and unto the Lamb. Amen.

Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be to our God for ever and ever. Amen.

HYMN XVIII.

With all the powers my poor soul hath,
Of humble love and loyal faith,
Thus low, my God I bow to Thee,
Whom too much love bow'd lower for me.

Down busy sense, discourses die,
And all adore faith's mystery.
Faith is my skill, faith can believe,
As fast as love new laws can give.

Faith is my eye, faith strength affords,
To keep pace with those powerful words;
And words more sweet, more sure than they,
Love could not think, truth could not say.

O dear memorial of that death,
Which still survives, and gives us breath!
Live ever, Bread of Life, and be
My food, my joy, my all to me.

Come, glorious Lord, my hopes increase,
And fill my portion in Thy peace.
Come, hidden life; and that long day,
For which I languish, come away.

When this dry soul, those eyes shall see,
And drink the unseal'd source of Thee.
When glory's sun faith's shade shall chase:
And, for Thy veil, give me Thy face.

Antiphon.

He feeds the young ravens that call upon Him, and says, He esteems us much better than they: behold a full proof. He feeds them, and all things else, but to feed us. Behold yet, a fuller; and, O riddle of bounty! even out of the Feeder Himself comes food for us.

Here follows the Benedictus; after which repeat the Antiphon. Then say:

V. May the bread of life which came down from heaven feed us!

R. May we be fed with the bread of wisdom and understanding!

Let us Pray.

O bounteous Lord, the continual Supplier of Thy

creatures with all convenient sustenance to advance our growth and strength, till we are fit to take heaven by violence, and rise at length to be eternal enjoyers of Thyself: fix, we beseech Thee, our eyes and adoration on that open hand, which thus graciously gives us our daily bread. And grant that the wonderful feast of Thy Son's Body and Blood may duly sanctify our tastes to all other Thy bounties, that they may relish, as they are, only Thy great love to us, and feed as they ought, purely Thy dear love in us, through the same our Lord Jesus Christ. Amen.

V. O Lord hear, *etc.*

Pause, meditate, and conclude, as in the *Lauds of Sunday.*

Vespers, or Evening Prayer.

In the name, *etc.*, as at *Sunday Vespers.*

Antiphon.

Whither, O my God, should we wander, if left to ourselves? where should we fix our hearts, if not directed by Thee?

PSALM LX.

Unhappy man! at first created just; as every work comes fair from the hands of God.

At first endowed with dominion over the earth, and which was more, with dominion over thyself.

At first not only made sole lord of Paradise; but heir apparent of the heaven of heavens.

All this was lost by one rash act of thine; disobeying the law of thy wise Creator.

All this, alas! we lost by thy transgression, which brought in sin, and death, and universal misery.

Our bodies were depraved by thy distemper; and our souls made fit for such depraved bodies.

Our senses quickly rebelled against reason; and both together conspired against grace.

Dullness and ignorance overspread the world; error and vice possessed mankind.

The law they observed was their own unruly appetite; and the deity they worshipped, the work of their own hands.

Even the selected people of the true God; the favourite nation of the Almighty Providence:

They who were brought out of Egypt with so many wonders; and seated in a country flowing with milk and honey:

They who had seen the sea divide before them; and stand on each side as a wall to defend them:

They who had tasted the quails, and the manna from heaven; and drunk of the streams that came gushing out from the rock:

Even they forgot their great deliverer; and set up for their god a golden calf.

They could not worship what they did not see; they must have gods to go before them.

Thus lay the miserable world, all covered with darkness, and with the thickest mists of gross idolatry.

Thus had poor man quite lost his way; and all he could do was to wander up and down a while:

Till when his few vain years were spent, he suddenly descended into everlasting sorrows.

This moved Thy pity gracious Lord! Who often art found by those that seek Thee not.

Who never withdrawest Thy hand in time of need; but constantly suppliest us in all our distresses.

This moved Thy pity to undertake our relief; to come down Thyself to dwell among us.

To rescue the deluded world from idolatry, and call men by Thy preachers from darkness to Thy marvellous saving light.

Thou camest first to Thine own, and dwelt among them, that they might see Thy glory:

The glory as of the only begotten Son of God, that God-Man, God manifested in flesh, whom they might safely worship.

But Thou, again dear Lord, must leave our world; and though it be good for us, it is hard to part from Thee.

Thou must again ascend into Thy Father's Bosom, to prepare a place for Thy faithful followers.

Yet even then, O Thou wise and infinite goodness! Thou didst not wholly forsake our earth; Thou didst not leave us comfortless:

But didst both send Thy Holy Spirit to guide and comfort us; and give Thyself in the holy Eucharist to feed and nourish our hungry souls with that Sacramental food.

Still Thou art really present to us in that holy mystery of love; hence we offer up our devotions in it, with our utmost reverence, wonder, and love.

We know it is impossible to adore, and love our God too much; O that it were possible to love, and admire Him, and adore Him enough.

Glory be, *etc.*

As it was, *etc.*

Ant. Whither, O my God, *etc.*

Antiphon.

Blessed be Thy Providence, O God, that so tenderly nurses up the Church that it may still grow on to new degrees of perfection.

PSALM LXI.

Lord, what a happy change has Thy coming

wrought! what glorious effects has Thy doctrine produced?

Once in a populous city not ten that were just! and on the whole earth but eight that were saved!

But O what a happy change did Thy coming work in the world! O what glorious effects did, in a little while, Thy doctrine produce!

When by Thy abundant grace, thousands, with a strong and vigorous love, ran swiftly after Thee in the ways of Thy counsels.

When, by the assistances of Thy Spirit, millions with a fair degree of hope, walked constantly towards Thee, in the ways of Thy commands.

Now we see kings and mighty nations submit to Thee; and hope ere long that all the world will adore Thee.

Whence could this strange improvement come: whence could all these blessings spring?

But from Thy holy life, O blessed Jesus, and the infinite merits of Thy painful death?

Both which are united, and the fruits thereof abridged, in this Holy Sacrament of Thy Blessed Body and Blood.

This, and our Holy Baptism, are the two breasts, that give life and spirit to Thy Church:

And that work all the wonders, which so highly adorn the world.

For these we build our great and sumptuous churches; to bestow on our God the best houses we have.

For these we beautify Thy temples; and entertain our Lord in the best way we can.

These sacred things, Thy Word and Sacraments breed in us, not only profound veneration, and adoration to Thee:

But also a great and due respect to Thy pastors and priests; the apostolick dispensers thereof.

These saving mysteries keep alive our dear Re-

deemer's death; and apply to our souls all the merits of His passion.

These fill our hearts with heroic courage; to do, and suffer for the name of Jesus.

These, in fine, are the food of faith, and hope, and love; and these three fit us for eternal happiness.

O blest memorial of my Saviour's love; and faithful seal of all his promises!

If I forget to sing of Thee, let my tongue cleave to the roof of my mouth.

If I forget to meditate on Thee, let my head forfeit its power to think.

All the short time that I remain in Thy presence, I will wholly employ to adore Thy Majesty.

Thee will I bless for all Thy mercies; to Thee will I open to all my necessities.

Begging Thy pardon for my past offences; and Thy gracious assistance for the time to come.

Imploring Thy grace, and preservation of Thy Church; and Thy blessing upon all the world.

O spotless Lamb, once slain for us on the Cross; and duly commemorated on, and communicated to us at Thy Holy Altar.

Be Thou our powerful advocate with Thy heavenly Father; and solicit by Thy merits His mercy for us.

Offer Thyself before His throne; and turn away the wrath we deserve for our sins.

So slaves are rescued from their chains; and prisoners from the doom of death.

Whilst they appease their offended King with the pleasing remembrance of His beloved Son.

And so we hope, and infinitely more; from the infinitely greater mediation of Jesus.

If Thou, O Lord, shalt thus restore our liberty; and clothe Thy servants with the robes of Thy righteousness:

Then we all delight to be still in Thy presence;

and follow Thee, O Lamb of God, whithersoever Thou goest.

* Wherever Thou art we will never forget Thee: and wherever we are, our hearts shall always be with Thee.

Neither death, nor life, nor angels, nor principalities, nor any of the powers either of this or the invisible world, nor indeed any other creature whatever;

Shall be ever able, we firmly hope, to separate us from Thee: or diminish that love which draws us after Thee, O God of our life:

* Wherever Thou art, *etc.*

Glory be, *etc.*

As it was, *etc.*

Ant. Blessed be Thy Providence, *etc.*

Antiphon.

This is the greatest charity that God Himself can bestow; since God can bestow nothing better than Himself.

PSALM LXII.

And does our glorious God not only visit, but dwell perpetually with us men upon earth.

He Whom the heaven of heavens cannot contain, does He make His residence in our little tabernacles?

Where are you, holy angels, that you fly not swiftly down, and in your whitest robes attend your Lord?

Where are you, careless men, that you run not quickly hither; and with your lowest homage bow to your King?

Who though He shines out clear to the blessed above, and the beams of His glory strike bright upon their faces:

Yet have His mercies to us far more of miracle; far more of care, and tender providence.

Whilst He not only is pleased to be among us; but condescends to become even one with us.

While He is not only our God to go before us; but our very food to enter into us.

O souls redeemed by the Blood of Jesus; and nourished with the Flesh and Blood of His sacred Body;

Why melt you not away into tears of joy, for being so regarded by the King of Heaven?

Why not at least dissolve ye into tears of sorrow, for so little regarding Him?

Who will not tremble with an amorous reverence; that stands in the sight of so great a Majesty.

Who can forbear to be transported with joy; that thinks in himself I am a guest at the table of my God?

Who can contain the overflowings of his heart; whilst his breast can say, I have the honour to be entertained by my God?

My great and glorious God, who merely out of love, thus gives me Himself in a mystery of grace, and leaves me the pledges of my salvation.

O infinite sweetness! how good is it for us to be here; and as it were behold our Lord transfigured before us!

Here let us make a thousand tabernacles; one, O my Jesus for Thee, and one for each of us.

That in our little tents we may dwell about Thee; and sing, and bow, and rejoice before Thee.

What should the captive wish but liberty, and the weary pilgrim but to be at rest?

What should the sick desire but health; and what can I, but to be with my God?

But stay, am I dressed like a friend of the bridegroom; that I safely may come to this marriage-supper?

Have I considered how chaste those eyes should be, which go to behold the God of purity?

Have I considered how clean that mouth should be, which presumes to eat the bread of heaven?

But most how all-celestial that soul should be, which aspires to an union with the Body of our Lord?

Look, look, my heart, look well into thyself; and strictly search every corner of thy breast.

Alas! how poor, and dull, and empty are we! how infinitely unworthy of so Divine a mystery?

Yet are we called by Him that can command; by Him that sees, and pities our miseries.

He bids us come, He will surely receive us; and with His bounteous fulness supply our defects.

Go then, my soul, go to that sacred table, and take thy part of that delicious banquet.

Go all inflamed with love, and joy, and hope; and quench thy holy thirst at that spring of bliss.

When thou hast tasted the sweetness of thy God; and feelest His heavenly streams flow gently on thee.

Open thy happy breast, and suck those waters in; and let them freely run over all thy powers.

Let them soak deep to the root of thy heart; and turn the barren heath into a fruitful land.

Fruitful in holy thoughts, and pious words; fruitful in good, and just, and charitable deeds.

Fruitful to thyself in thine own improvement; fruitful to others in thy good example.

No more ingratitude to so gracious a God; no more neglect of so glorious a Majesty.

Away false pleasures, sin and vanity; for the God of holiness hath touched my heart.

He has Himself gone in and taken full possession; and sealed it up for His own service.

Glory be, *etc.*
As it was, *etc.*

Ant. This is the greatest, *etc.*

The Epistle, 1 Cor. 13.

THOUGH I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burnt, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not, charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. Rejoiceth not in iniquity, but rejoiceth in the truth. Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. When I was a child, I spake as a child, I understood as a child. I thought as a child; but when I became a man I put away childish things. For now I see through a glass darkly, but then face to face: now I know in part, but then I shall know even as I am known. And now abideth faith, hope, and charity, these three; but the greatest of these is charity.

HYMN XIX.

Do I resolve an easy life,
Stor'd with plenty, free from strife?
When, dear Lord, Thy days and nights
Passed in poverty, and fights.

Do I design a gentle death,
Singing out my aged breath?
When, my Saviour! tortures tore
Thy dear soul out, drowned in gore.

May this our holy sacrifice,
Acting in a sweet disguise,
Jesu's passions o'er again
Such undue conceits restrain.

Keep, keep, still lively in my mind,
How I ought to be resigned;
How this pattern should destroy
All my sensual grief or joy.

Are sufferings ills? No; goodness chose
His, and our way to bliss through those.
Are pleasures goods? No; wisdom scorn'd
Their dalliance, and us forewarn'd.

This, Lord, this make my ditty be:
At least whenever Thee I see,
Thee, its ground, so oft repeating:
To prevent my soul's forgetting.

Jesu! thus arm'd, no terrors shall
Make my virtuous courage fall;
No flatteries here my firm hopes drown,
Since Thy Cross led to Thy Crown.

Live for ever, live glorious Lord,
Live by heaven and earth ador'd;
O may both their praises give,
They who see, we who believe. *Amen.*

Antiphon.

Thou art ascended, our glorious Redeemer, to prepare a place for us: yet continuest still here our gracious Immanuel, to prepare us for it.

V. Thy delight, O Lord, is to be with the children of men.

R. O make it ours to be with the God of heaven.

Let us Pray.

O God, Who seeing the dullness of our spirits, so often needs fresh impulses of sense, hast wonderfully contrived to set before us Thy sacrificed Son, so as to

exercise at once our faith and love, while He is made really present to all the faithful, and is by them verily and indeed received ; reclaim, we humbly beseech Thee, all our wandering affections, with this miracle of goodness, and compose them into such a diligent and devout attendance on our gracious Lord, that we may daily feed our adoration and love of Him, and daily grow in our desires of seeing eternally His glorious face, who with Thee, and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

V. O Lord hear, *etc.* as at *Sunday Vespers.*

Compline.

V. Our help is in, *etc.* as at *Sunday Compline.*

Antiphon.

What couldest Thou say, dear Lord, more sweet than this? Thy delight is to be with the children of men.

PSALM LXIII.

Who will give me this happy favour; that I may find my God alone?

That I may find Him in the silence of retirement; where the noise of this world can no way interrupt us.

And that my God may speak to me, and I to Him; as dearest friends converse together.

That I may unfold before Him all my wants; and freely ask the charity of His counsel.

What shall I do, O my gracious Lord, to be happy here? what shall I do to be happy hereafter?

Nature already has thus far taught me, that in all I undertake I should seek my own good.

Only I have cause to fear I may mistake that good, and set up an idol instead of Thee :

Unless my God vouchsafe to instruct me; and show my soul its true felicity.

Hark! how the eternal wisdom gives the advice! and let every word sink deep into thy soul.

"Seek with thy first endeavour the kingdom of heaven: and all things else shall be added to thy wish.

"Love with thy whole affections the enjoyment of thy God; and all things else shall conspire to thy happiness."

These, my lips confess, are excellent truths; but when, O my God, shall my life confess them?

When shall I perfectly overcome my passions: and guide them, so that they may draw me to Thy light?

While they are mine, alas, I cannot govern them; behold, dear Lord, I offer them all to Thee.

Check Thou their lawless motions by Thy grace; lest they violently carry me away from my duty.

Wean Thou my heart from the follies of this world; and quicken its appetite to Thy solid joys:

That I may hunger and thirst perpetually after Thee; and those glorious promises Thou hast made to Thy servants.

That my whole soul may seek Thee alone; since Thou alone art all my heaven.

Glory be, *etc.*

As it was, *etc.*

PSALM LXIV.

When, O my soul, shall thy God find thee alone; free me from those busy thoughts that fill thy head.

O with what ready charity would He then instruct thee; and let thee into His blessed secrets!

Himself would become thy familiar guest; and dwell with thee in perpetual joy.

Lord, Thou must enter first, and chase those fan-

cies away; and consecrate my soul a temple to Thyself.

Take Thou entire possession, and hold it fast for ever; and suffer not the enemies of my peace to return.

Sit Thou as Sovereign King, and absolutely command; for Thy government is mild, and Thy rewards are infinite.

What hast Thou promised, gracious Lord, to him that receives Thee with an humble love!

All that is contained in those sweet and mystic words; He dwells in me, and I in Him.

O blessed words, if once my soul can say, He dwells in me, and I in Him.

He is my refuge in all temptations; He is my comfort in all distresses.

He is my security against all my enemies; He dwells in me, and I in Him!

What can an infinite bounty give greater than itself? and what can an empty creature receive greater than his God?

O glorious God, my life, my joy; and the only centre of all my hopes!

Were my unsteady soul once united to Thee; or once had relished the sweetness of Thy presence;

How would all other company seem dull and tedious; and the whole world be bitter to my taste!

How would my thoughts cleave fast to Thee; and gladly seal this everlasting covenant!

If Thou, O Lord, wilt dwell with me, my heart shall continually attend on Thee.

Night and day will I sing Thy praises; and all my life long adore Thy mercies.

Glory be, *etc.*

As it was, *etc.*

PSALM LXV.

Thou art my only hope, O blessed Jesu; and Thy favour alone is all things to me.

In Thee I find the Providence of a Father; and the tender kindness of an indulgent mother.

In Thee I enjoy the protection of a king, and the rare fidelity of a constant friend.

In Thee I possess whatsoever I want; and thy fulness exceeds even my utmost desires.

Thou art, O Jesus, my God, and all things; what can I think, or wish for more?

Already enough is said for them that love, and know the value of those precious words.

O sweet, and charming words, my God, and all things! sweet in excess to those that taste them.

Not to the corrupted palates of the world, who relish nothing but the food of sense.

Words that revive the fainting mind; and fill its darkest thoughts with light and joy.

O may these blessed words dwell on my tongue; and live for ever in my faithful memory.

Wherever I am in this unconstant world; and whatever business entertains my hands;

Still let my inward eye look up to Thee; and fix its sight on Thy glorious face.

Still may I wish, and long for that happy day; which opens to my soul so blest a view.

Where I shall see, and no longer darkly believe, * *that Thou, O Lord, art my God, and all things. That thou*, etc.

Glory be, *etc.*
As it was, *etc.*

Ant. What couldest thou say, *etc.*

HYMN XX.

Come my thoughts that fondly fly
At every toy that passes by;
Spending so your strength in vain.
While what you court you ne'er can gain.

Come, fond man, who sure must be
Quite tir'd with all this life can see,
Losing oft thy hopes, and time;
Come, take advice of this plain rhyme.

Seek no more abroad thy rest,
But seek at home in thine own breast:
Let thy mind from guilt be clear,
Then look for all thy comforts there.

With thyself, and with thy God,
Delight to make thy chief abode:
There repose secure, and free;
And no mischance can trouble thee.

Should death itself thy walls assail,
Still thou art safe, and canst not fail:
Still thy soul's thine own; and she
To a new house remov'd shall be.

New, and lasting there above,
All built, and furnish'd with pure love:
There shall this mud-wall of thine,
Repair'd, the brightest stars out-shine.

There thy Lord Who feeds thee now,
With His Own flesh, shall more bestow.
He came down, to be like thee;
Thou shalt go up, and like Him be.

King of Glory, King of Peace,
May these our praises never cease:
Still may we adore Thy throne,
Still bow, and sing to Thee alone. *Amen.*

The Epistle, 1 Peter, v. 6.

HUMBLE yourselves under the mighty hand of God, that He may exalt you in due time. Casting all your care upon Him, for He careth for you. Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour. Whom resist stedfast in the Faith.

Antiphon.

Be vacant, and see how sweet our Lord is; get above the eclipse of earth, and be ravished with the light of His countenance.

V. I said to all creatures, peace, be gone.
R. Let me enjoy my God in solitude, and silence.

Let us Pray.

O God, Whose delights are to be with the children of men, when thy Grace can prevail with us to quit all other company, and retire to Thee alone: grant, we humbly beseech Thee, that Thy Providence, withdrawing every night all the world from our senses, may efficaciously move us to clear our heads and hearts of all its distractions; and Thy Holy Spirit, finding our minds happily vacant, may fill them with the profoundest love, and reverence, and adoration of Thee, as our only God, and all things, through our Lord Jesus Christ Thy Son, who with Thee, and the Holy Ghost, liveth and reigneth one God, blessed for ever. Amen.

Vouchsafe, *etc.* as in *Sunday Compline.*

THE

OFFICE FOR FRIDAY.

Matins, or Morning Prayer.

¶ *The Introduction to be said as in the Office of Sunday at Morning Prayer.*

INVITATORY.

Come, let us adore our God that redeemed us.
Come, let us adore our God that redeemed us.

PSALM LXVI.

WHEN we had sold ourselves to sin, and were all become the slaves of Satan, our blessed Jesus descended from heaven, and brought a vast price to buy out our freedom.

Come, let us adore our God that redeemed us.

The price was no less than His Own dearest Blood, which He plenteously shed on the Holy Cross, depositing so His inestimable life, to rescue us sinners from eternal death.

Come, let us adore our God that redeemed us.

Let us consecrate this day to His sacred memory, and tenderly compassionate his unparallelled suffer-

ings; repenting from our hearts of our many sins; and thankfully admiring His infinite mercies.

Come, let us adore our God that redeemed us.

Let us wean our minds from unbecoming delights, and mortify our senses with a prudent restraint: that, carried on the wings of fasting and alms, our prayers may mount up more swiftly to heaven.

Come, let us adore our God that redeemed us.

Glory be, *etc.*
As it was, *etc.*

Come, let us adore, etc.
Come, let us adore, etc.

HYMN XXI.

Come, let's adore the King of Love,
And King of suff'rings too,
For love it was that brought Him down,
And set Him here in woe.

Love drew Him from His paradise,
Where flow'rs that fade not grow.
And planted Him in our poor dust,
Among us weeds below.

Here for a time, this heavenly plant
Fairly grew up and thriv'd;
Diffus'd its sweetness all about,
And all in sweetness liv'd.

But envious frosts, and furious storms
So long, so fiercely chide;
This tender flow'r at last bow'd down
Its bruised head, and died.

O narrow thoughts, and narrower speech,
Here your defects confess;
The life of Christ, the death of God;
How faintly you express!

May He, Who from a virgin root,
  Made this fair flow'r to spring,
Help us to raise both heart and voice,
  And with more spirit sing.

To Father, Son, and Holy Ghost,
  One undivided Three,
All highest praise, all humblest thanks,
  Now and for ever be.

Antiphon.

Take up thy Cross and follow thy Lord; for His yoke is easy, and His burden is light.

PSALM LXVII.

My God, who can complain of doing too much; if they consider the labour of Jesus?

Those painful labours He so freely undertook; and mildly stooped to His humble task.

When He might have flown on the wings of cherubims; He choose to walk with us worms in the dust.

When He might have commanded manna from heaven, in the sweat of His brows he would eat His bread.

When He might have made the angels His footstool; He rather became the servant of His parents.

Living with them in their little cottage; and readily obeying even their least command.

There in that humble privacy He increased in wisdom; and grew in favour both with God and man.

Still by His pious candour, gaining the love of those happy few that saw His life,

That saw Thy holy life, O glorious Jesu; and heard with joy, and wonder Thy incomparable sayings.

That felt a gentle motion stir their hearts, to love and imitate so blest a pattern.

O that the same sweet spirit of grace might draw our minds, dear Lord, to Thee!

O that we could in every passage of our lives, still actually reflect on the example of Thine!

Thy retirements were filled with holy speculations; and in the midst of business Thy mind was free for heaven.

Thy converse with others mispent no time, but bestowed every moment in excellent charity.

To instruct the ignorant, to reduce the deceived, to comfort the afflicted, and heal the diseased.

To convince the froward, and absolve the penitent, and persuade all the world to be truly happy.

It was Thy meat, and drink to do Thy Father's will; O make it ours to perform Thine.

Make us in every action still think on Thee: what Thou wouldst counsel us to do.

What thou Thyself wouldst do, O blessed Jesu: if Thou again wert here amongst us.

And when we thus have learned our duty, Lord make us to do what Thou hast made us to know.

Glory be, *etc.*

As it was, *etc.*

Ant. Take up thy Cross, *etc.*

Antiphon.

He humbled Himself for us, and became obedient to death, even the death of the Cross.

PSALM LXVIII.

My God, who can repine at suffering too much, if they remember the afflictions of Jesus?

Those many afflictions He so patiently endured and bore with silence all their weight.

Even from His humble cradle in the grot of Bethlehem; to His bitter Cross on the Mount of Calvary.

How little do we read of glad and prosperous; how much of pains, and grief, and perpetual affronts?

Sometimes abandoned by His dearest friends, and left alone among all His discomforts.

Sometimes pursued by His fiercest enemies; and made the commom mark of all their spite.

Sometimes they plot to snare Him in His words; and enviously slander His miraculous deeds.

Sometimes tumultuously they gather about Him; to gaze at, and abuse this Man of Sorrows.

Sometimes they furiously seize on His person; and hale, and drag Him along the streets.

At last they all conspire to take away His life; and condemn Him to a sharp, and cruel death.

Have you not seen a harmless lamb stand silent in the midst of ravening wolves?

So stood the Prince of Peace, and innocence; compassed with a rout of savage Jews.

When they blasphemed Him, He replyed not again; and when they injuriously struck Him, He only observed their rashness.

When they provoked Him with their utmost malice, He pleaded their excuse; and when they murdered Him, He earnestly prayed for their pardon.

O strange ingratitude of human nature: thus barbarously to crucify the world's Redeemer!

O admirable love of the world's Redeemer: thus patiently to die for human nature!

Say, now my soul, for whom thy dearest Lord endured all this, and infinitely more:

Canst thou complain of thy little troubles, when the King of Glory was thus affiicted?

Canst thou complain of a meanly furnished house; when the Son of God had not where to lay His head?

We wear the badge of a crucified Saviour; and shall we shrink back at every cross we meet?

We believe in a Lord that was crowned with thorns; and shall we abide to tread on nothing but roses?

Before our eyes, O Jesu, we see Thee humble, and meek; and shall Thy servants be proud and insolent?

We see Thee travel up and down, poor and unregarded; and shall Thy followers strive to be rich, and esteemed?

Thy charitable labours were maliciously slandered; and shall not our faults have the patience to be reproved?

Thou disdainedst not to be called in scorn the carpenter's son; and cannot our vile lowness bear with a little desparagement?

O how unlike are we to that blest original; who descended from heaven to become our pattern!

How do we go astray from the sacred path, which the holy Jesus traced with His own steps!

Pity, O dear Redeemer! the infirmities of Thy children; strengthen with Thy grace our fainting hearts.

Arm us, O glorious conquerer of sin and death! against all the fears and terrors of the world.

Arm all our powers with those celestial virtues, of faith, and hope, and invincible love:

That we may still go on, and resolutely meet whatever stands in our way to heaven.

Since we must suffer as Christians, and deserve to suffer as sinners; Lord, let us bear our sufferings as becomes Thy servants.

Glory be, *etc.*

As it was, *etc.*

Ant. He humbled himself, *etc.*

Antiphon.

Unworthy are we, O Lord, of the least of Thy favours; O let Thy passion make us worthy of the greatest.

PSALM LXIX.

My God, when I consider what Thou hast suffered for us, and what we have done against Thee;

I am amazed at the wonders of Thy goodness, and confounded at the vileness of our misery.

Our sins were the cause of Thy cruel death, yet still we permit them to live in us.

We entertain the worst of Thy enemies; and treacherously lodge them in our own bosom.

Preferring a petty interest before Thy heaven, and transitory pleasure before eternal felicity.

Many, we confess, are the follies of our life, and our consciences tremble at their own great guilt.

Many are the times Thou hast graciously pardoned us; and still we relapse, and abuse Thy clemency.

The memory of our transgressions is bitter unto us; and the thoughts of our ingratitude extremely afflicts us.

But is there, O holy Jesus, any stain so foul, which Thy precious Blood cannot wash away?

Is there any heap of sins so vast, to exceed the number of Thy infinite mercies?

O no, Thou canst forgive more than we can offend; but Thou wilt not forgive, unless we fear to offend:

Unless we seek to Thee for peace, and reconciliation, and humble ourselves in Thy holy presence.

Wherefore behold, O Lord, we fall down at Thy crucified feet; and there ask pardon for our perverse affections.

Reverently we kiss Thy pierced hands; and implore forgiveness for our wicked actions.

Humbly we salute Thy bleeding side, and supplicate Thy Grace to purify our intentions.

All we can offer Thy offended majesty to pacify the justice of Thy wrath;

Is only an humble eye bathed in tears, and a faithful penitent heart, broken with contrition.

Only a firm resolve to change our lives, and even all this we must beg of Thee.

O Thou, our gracious and indulgent Lord! Who freely pardonest all, that truly repent:

Who givest repentance to all that ask; and invitest all to ask, by promising to give!

Make us look seriously into our own breasts; and heartily lament our many failings.

Make us search diligently for our bosom sins; and strive to cast them out with prayer, and fasting.

Open Thou, O Lord, our lips to accuse our crimes; that we blush not to confess, what we feared not to do.

Correct our past sins with the works of repentance; that the stains they leave may be quite taken away.

Preserve us hereafter with Thy powerful grace, that no temptation surprise or overcome us.

Extend Thy mercy, O Lord, over all our works, since Thyself hast declared it is above all Thine own.

Glory be, *etc.*
As it was *etc.*

Ant. Unworthy are we, *etc.*
Our Father, *etc.*

First Lesson.

[1] HEARKEN unto Me, My people, give ear unto Me, O My nation; for a law shall proceed from Me, and I will make My judgment to rest for a light of the people.[2] I gave My back to the smiters, and my cheeks to them that plucked off the hair: I hid not My face from spitting. [3] I have trodden the wine-press alone, and of the people there was none with Me. I looked, and there was none to help. [4] All that see Me, laugh Me to scorn; they shoot out their lips, they shake the head, saying, He trusted in the Lord that He would deliver Him, let Him deliver Him, seeing He delighted in Him. [5] I was as one that is deaf, and heard not; as a dumb man that opens not his mouth. They gaped upon Me with

[1] Isa. li. 14. [2] Isa. l, 6. [3] Isa. lxiii. 3. 5. [4] Psalm xxii. [5] Psalm xxxviii. 13.

their mouths, as a ravening and roaring lion; for dogs have compassed me, the assembly of the wicked have enclosed me. They pierced my hands, and my feet. All my bones are out of joint. They part my garments among them, and cast lots for my vesture.[1] They gave me gall for my meat, and in my thirst they gave me vinegar to drink.[2] My strength is dried up as a potsherd, and my tongue cleaveth to my jaws, and thou hast brought me to the dust of death.

Responsory.

All this, O blessed Jesu! Thou taughtest by Thy holy prophets, to prepare the world for Thy coming. All this, and infinitely more, Thou verifiedst in Thine own person, with pains and sorrows, and reproaches, able to make even patience itself break forth into this sad complaint,[3] * *Is it nothing to you all, ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me*, etc. I was betrayed, and bound, and led away captive; I was reviled, buffeted, and scornfully spit on; I was stripped, scourged, and condemned to a cruel death; I was crowned with thorns, and pierced with nails, and crucified among thieves. O all ye that pass by the way, behold my sorrow, * *Is it nothing*, etc. I was, *etc.*

Second Lesson.

[4] Therefore also now, saith the Lord, turn ye even unto me with all your heart, with fasting with weeping, and with mourning. And rend your hearts, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. Who knoweth if He will return, and repent, and leave a blessing behind Him.[5] Behold the

[1] Psalm xcvi. 2. [2] Psalm xxii. 15. [3] Lam. i. 12. [4] Joel, ii. 12. [5] Isa. lix. 1.

Lord's hand is not shortened that He cannot save: neither is His ear heavy that He cannot hear. But your iniquities have separated between you, and your God, and your sins have hid His face from you, that He will not hear. [1] Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. [2] Wash you, make you clean, put away the evil of your doings from before Mine eyes: cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

Responsory.

O that my head were waters, and mine eyes a fountain of tears, that I might continually weep, and mourn, and lament for my own sins, and for my Saviour's sufferings! * *O my adored Redeemer! make us heartily sorry to have offended Thee; make us speedily amend, lest we ruin ourselves.* Thou hast given us these holy rules to guide our lives, and enforced them on us by Thine own example, fasting, and praying, and weeping, and humbling Thyself unto death, even the death of the Cross.

O my adored, etc.

Third Lesson.

[3] Behold, in the day of your fast you find pleasure, and exact all your labours. Behold you fast for strife, and debate; and to smite with the fists of wickedness; ye shall not fast as ye do. Is it such a fast as I have chosen? Is it to afflict his soul for a

[1] Isa. lv. 7. [2] Isa. i. 16. [3] Isa. lviii. 3.

day? or is it to bow down his head as a bulrush and to spread sack cloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? This is the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burthens, and let the oppressed go free; and that ye break every yoke. It is to deal thy bread to the hungry, and that thou bring the poor, that are cast out, into thy house; when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh. Then shall thy light break forth as the morning, and thy health shall spring forth speedily; and thy righteousness shall go before thee, the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer thee; thou shalt cry, and He shall say, Here am I. [1] For I, even I am He that blotteth out thy transgressions for Mine Own sake; and will not remember thy sins. [2] I am the Lord thy God, Who teach thee to profit, and govern thee in the way thou shouldest go in.

Responsory.

My God! never let me so rely upon any outward performances, that I neglect the improvement of my mind; lest my fasting become an improfitable trouble, and my prayer a vain lip-labour. * *The soul and the body make a man, and the spirit and discipline make a Christian.* Never let me so pretend to inward perfection, that I slight the outward observances of religion, lest my thoughts grow proud, and fantastic, and all my arguments but a cover for licentiousness. The soul, *etc.*

Glory be, *etc.*
As it was, *etc.*

[1] Isa. xliii. 35. [2] Isa. xlviii. 17.

Antiphon.

O ye foolish, when will you understand the gracious providence of the Lord, in chastening whom He loves, and scourging every child He receives:

V. Gold is tried, and refined in the fire.

R. And the faithful man in the furnace of affliction.

Let us Pray.

O God, Who by our great Master's dear example, has taught us what labours and sufferings heaven deserves, and that we are to take it by force, confound in us, we humbly beseech Thee, the nice tenderness of our nature, which is averse to that discipline and hardship we ought to endure as disciples and soldiers of Jesus Christ: and since flesh and blood cannot enter into the Kingdom of Heaven, enable us by Thy grace to deny them even their just cravings, and contentments in order to the highest degrees of perfection here; and to help us in our way thither, by self-denial, and mortification, for the sake of our Lord Jesus Christ, who liveth and reigneth with Thee, and Thy Holy Spirit, ever one God, world without end, Amen.

V. O Lord hear, *etc*, as at the end of *Sunday Matins.*

Lauds.

¶ *Introduction* as at *Sunday Lauds.*

Antiphon.

Come, let us glory in the Cross of our Lord Jesus Christ, in Whom is our life, and health, and resurrection,

PSALM LXX.

Shall we rejoice, my soul, to-day? shall we not mourn at the funeral of our dear Redeemer?

Such, O my Lord, was the excess of Thy goodness; to derive joys for us form Thine Own sorrows.

Thou forbadest Thy followers to weep for Thee; and reservedst to Thyself alone the shame and grief.

Thou invitedst all the world to glory in Thy Cross; and commandest us to delight in the memory of Thy Passion.

Sing then all ye dear-bought nations of the earth, sing hymns of glory to the Holy Jesus.

Sing every one who pretends to felicity; sing immortal praises to the God of our salvation.

To Him, Who for us endured so much scorn; and patiently received so many injuries.

To Him, Who for us sweat drops of blood, and drank of the dregs of His Father's wrath.

To the eternal Lord of heaven and earth, Who for us was slain by the hands of the wicked.

Who for us was led away as a sheep to the slaughter; and, as a meek lamb, opened not His mouth.

Whither, O my God, did Thy compassions carry Thee? how did Thy charity too far prevail with Thee?

Was it not enough to become a man for us; but Thou must expose Thyself to all our miseries?

Was it not enough to labour all Thy life; but Thou must suffer even the pains of death for us?

Thou sufferedst them to expiate for our sins, and purchased eternal redemption for us.

Thy mercy also, gracious Lord, still observed some wants in our nature as yet unsupplied.

Thou sawest our too much fondness of life needed Thy parting with it, to reconcile us to death.

Thou sawest our fear of sufferings could no way

be abated: but by freely undergoing them in Thine Own person.

O blessed Jesus, Whose grace alone begins, and ends, and perfects all our hopes!

How are we bound to praise Thy love! how infinitely obliged to adore Thy goodness!

At any rate Thou wouldest still go on, to heal our weak and wounded nature.

Even at the price of Thine Own dear blood, Thou wouldst finish for us the purchase of heaven.

Glory be, *etc.*

As it was, *etc.*

PSALM LXXI.

Awake my soul, and speedily prepare thy richest sacrifice of humble praise.

Awake, and summon all thy thoughts to make haste, and adore our great Redeemer.

For now it is time we should reverently go; and offer our hearts at the foot of His Cross.

Thither let us fly from the troubles of the world: there let us dwell among the mercies of heaven.

Under the shade of that happy tree, let us kneel, and often look up to our dearest Lord.

Let us remember every passage of His love; and be sure that none escape our thanks.

Let us compassionate every stroke of His death; and one by one salute His sacred wounds.

Blest be the hands that wrought so many miracles; and were so barbarously bored with cruel nails.

Blest be the feet that so often travelled for us; and were at last unmercifully fastened to the Cross.

Blest be the head that was crowned with thorns; the head that so industriously studied our happiness.

Blessed be the heart that was pierced with a spear; the heart that so passionately loved our peace.

Blessed be the entire Person of our crucified Lord; and may all powers join in His praise.

In Thy eternal praise, O gracious Jesu! and the ravishing thoughts of Thy incomparable sweetness.

O what excess of kindness was this! what strange extremity of love and pity!

The Lord is sold, that the slave may go free; the innocent condemned, that the guilty may be saved.

The physician is sick, that the patient may be cured; and God Himself dies, that man may live.

Tell me, my soul, when first thou hast well considered, and look about among all we know.

Tell me, whoever wished us so much good? whoever loved us with so much tenderness?

What have our nearest friends done for us, or even our parents, in comparison of this charity.

No less than the Son of God came down to redeem us; no less than His Own dear life was the price He paid for us.

What can the favour of the whole world promise us, compared to His miraculous bounty?

No less than the joys of angels are become our hope, no less than the kingdom of heaven is made our inheritance.

Glory be, *etc.*
As it was, *etc.*

PSALM LXXII.

To Thee, O God, we owe our whole selves, for making us after Thine own image.

To Thee, O Lord, we owe more than ourselves, for redeeming us with the death of Thine only Son.

Nor were our ruins so soon repaired, as at first our being was easily produced.

Thy power to create us said but one word, and immediately we became a living soul.

But Thy wisdom to redeem us both spake much, and wrought more, and suffered most of all.

To redeem us He humbled Himself to this low world, and the infirmities of this miserable nature.

He patiently endured hunger and thirst, and the malicious affronts of enraged enemies.

How many times did He hazard His life, to sustain with courage the truths of heaven!

How many tears did He tenderly weep in compassion of His blind ungrateful country!

How many drops of blood did He shed in the doleful garden, and on the bitter Cross!

The Cross, where after three long hours of grief, and shame, and intolerable pains:

He meekly bowed His fainting head; and in an agony of prayer yielded up the ghost.

So sets the glorious sun in a sad cloud; and leaves our earth in darkness and disorder:

But goes to shine immediately in the other world; and soon returns again, and brings us light.

And so dost Thou, dear Lord, and more: Thy very darkness is our light.

It is by Thy death we are made to live; and by Thy wounds our souls are healed.

O my adored Redeemer, Who tookest upon Thee all our miseries; to impart to us Thine own felicities.

Can we remember Thy labours for us, and not be convinced of our duty to Thee?

Can our cold hearts recount Thy sufferings, and not be inflamed with the love that suffered?

Can we believe our salvation cost Thee so dear, and live as if to be saved were not worth our pains?

Ingrateful we! how do we slight the kindness of our God? how carelessly comply with His gracious design?

For all His gifts He requires no other return than to hope still more, and desire still greater blessings.

For all His favours He seeks no other praise than our following His steps to arrive at His glory.

O glorious Jesu! behold to Thee we bow, and humbly kiss the dust in honour of Thy death.

Behold thus low we bow, to implore Thy blessings; and the sure assistance of Thy special grace.

That we may wean our affections from all vain desires, and clear our thoughts from all impertinent fancies.

Then shall our lives be entirely dedicated to Thee, and all the faculties of our souls to Thy holy service.

Our minds shall continually study Thy knowledge, and our wills grow every day stronger in Thy love.

Our memories shall faithfully lay up Thy mercies, and both tongue and heart shall sing for ever.

Glory be, *etc.*
As it was, *etc.*

Ant. Come, let us glory, *etc.*

Lesson. 2 Cor. i. 31.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, Who comforteth us in all our tribulations, that we may be able to comfort them which are in trouble, by the comfort wherewith we ourselves are comforted of God: for as the sufferings of Christ abound in us, so our consolation aboundeth by Christ.

HYMN XXII.

Tune now yourselves, my heart-strings high:
  Let us aloft our voices raise;
That our loud song may reach the sky,
  And there present to Thee our praise,

To Thee blest Jesu, who cam'st down,
  From those bright spheres of joy above;
To purchase us a dear-bought crown,
  And woo our souls to espouse Thy love.

Long had the world in darkness sate,
  Till Thou, and Thy all-glorious light,
Began to dawn from heaven's fair gate
  And with Thy beams dispel their night.

We too, alas! still here had stood,
  As common slaves in the same shade:
But mercy came, and with His blood,
  Our general ransom freely paid.

Not all the spite of all the Jews,
  Nor death itself, could Him remove;
Still He His blest design pursues,
  And gives His life to take our love.

And now, my Lord, my God, my all,
  What shall I most in Thee admire;
That power that made the world, and shall
  The world again dissolve by fire?

O no, Thy strange humility,
  Thy wounds, Thy pains, Thy Cross, Thy death,
These shall alone, my wonder be,
  My health, my staff, my joy, my breath.

To Thee, great God, to Thee alone,
  Three persons in one Deity,
As in past ages was, be done,
  All glory now, and ever be. *Amen.*

Antiphon.

We are bought with a price, even the most precious sweat and blood of Jesus, henceforth to call Him Master, Whose service is perfect freedom; and gives us effectual power to become the sons of God.

V. The chains fell off our hands and feet.

R. When Thine, dear Redeemer, were nailed to the cross.

Let us pray.

O eternal Father, Who sentest down Thine only Son to redeem the world, enslaved to sin, and Satan;

by assuming our frail nature, and powerfully teaching us, both by word and example, the only way to that bliss, for which we are created. Grant, we humbly beseech Thee, that the continual memory of His bitter Passion, and death on the Cross, may beget in us an utter contempt of the good or ills we may meet with here, compared to the advancing ourselves or others, in the esteem of what we hope for hereafter, through the same our Lord Jesus Christ, Thy Son, who, with Thee, *etc.* Amen.

Here on every Friday, *and other day that is a day of Fasting, say kneeling,*

V. Lord, have mercy upon us.
R. *Christ, have mercy upon us.*
V. Lord, have mercy upon us.
Our Father, *etc.*
V. Have mercy upon us, O Lord; have mercy upon us;
R. *For our souls trust in Thee.*
V. And under the shadow of Thy wings will we hope;
R. *Till our iniquities pass away.*
V. Have mercy upon us, O Lord, for we are weak.
R. *Heal us, O Lord, for we have sinned against Thee.*
V. Our iniquities are gone over our head;
R. *And, like a sad burthen, sit heavy upon us.*
V. Will not our God require an account of these things?
R. *Will He not examine every passage of our lives?*
V. He sees the secrets of our hearts;
R. *And our darkest sins are not hid from him.*
V. Lord, make us judge ourselves, lest we be condemned by Thee;
R. *And chastise ourselves, lest we be punished by Thee*

V. Make us mortify our senses with discreet austerities;

R. *Particularly in opposition to the passions which most molest us:*

V. That we may reduce our bodies into subjection to our minds.

R. *And our minds in subjection to Thee.*

V. That as our too much liberty brought us to folly;

R. Our just severity may bring us to pardon.

V. Pardon, O Lord, the iniquity of our sins;

R. *And graciously remove away all Thy punishments.*

V. Enter not into judgment with Thy servants, O Lord;

R. *For in Thy sight shall no man living be justified.*

V. Our ruin, we confess, is wholly from ourselves;

R. *And all our hope is in Thy salvation.*

V. If we repent, and say, now we'll begin;

R. *'Tis time now to rise from sleep.*

V. Behold temptation stands at the door:

R. *And our weak resistance lets it in.*

V. Our corrupt nature conspires with our enemies;

R. *And our evil customs prevail against us.*

V. Pity us, O Lord, Thou Who knowest whereof we are made:

R. *Wean us from this world, Thou who madest us for a better.*

V. Deliver us from the occasions, that so often endanger us;

R. *Deliver us from the occasions, that so often overcome us:*

V. Deliver us from all sudden, and disastrous mischances:

R. *Deliver us from the miseries of everlasting torments.*

V. Why art thou sad, O my soul?

R. *And why art thou so disquieted within me?*

V. Still trust in God; for still we should praise His name.
R. *He is our Saviour and our God.*
V. O praise our Lord, for He is good;
R. *And His mercy endures for ever.*
V. Let all who fear the Lord, now say,
R. *That His mercy endures for ever.*
V. He was mindful of us in our low estate;
R. *For His mercy endures for ever.*
V. And redeemed us from our enemies,
R. *For His mercy endures for ever.*
V. He will guide us here in the ways of peace:
R. *For His mercy endures for ever.*
V. He will bring us hereafter to the joy of eternity.
R. *For His mercy endures for ever.*
V. O Lord, hear our prayer.
R. *And let our cry come unto Thee.*

Let us Pray.

O God, Who didst severely punish our first parents, for eating the forbidden fruit, and hast so often recommended to us the necessary duties of abstinence, and fasting! grant, we beseech Thee, that by observing diligently Thy holy discipline, proposed to us in the laws and practice of Thy Church, we may correct our levities, and revenge our excesses, and subdue our irregular appetites, and frustrate the temptations of the enemy, and secure our perseverance, and daily proceed to new degrees of virtue and devotion, till in the end of our lives, we receive the end of our labours, the salvation of our souls, through our Lord Jesus Christ, who with Thee, *etc.* Amen.

Then follow the *Commemorations*, with the short *Suffrages*, and the *Blessing*; as upon Sunday.

Vespers, or Evening Prayer.

¶ *Introduction*, as at *Sunday Vespers*.

Antiphon.

O senseless we, that so little consider what we do against our Saviour, or what He suffered for us.

PSALM LXXIII.

Lord, how the world requites Thy love! how ungrateful are we to Thy blessed memory!

We negligently forget Thy sacred Passion; or rather far worse, our sins renew Thy sufferings.

While we deprive others of their right; what do we do but divest Thee of Thy clothes?

While we delight in strife and schisms, what do we else but rend Thy seamless coat?

If we despise the least of Thy servants; are we not as so many Herods that scorned Thee?

If we for fear proceed against our conscience, how are we better than Pilate that condemned Thee?

By forsaking Thy will to follow our own; do we not choose a murderer before Thee.

By retaining a sharp and bitter malice, do we not give Thee vinegar and gall to drink?

By shewing no mercy to the poor and afflicted, do we not pass by Thy Cross as strangers unconcerned?

Thus we again crucify the Lord of Glory; and put Him afresh to an open shame.

Is this, O wretched we! the duty we pay to the sacred memory of our dear Redeemer.

Are these the thanks our gratitude returns that strange excess of our Saviour's love?

When we sate in darkness He took us by the hand, and kindly led us unto His own light.

We sought not Him, but He came from far to find us; we looked not towards Him, but His mercy called after us.

He called aloud in words of tenderness; why will ye perish, O ye children of men?

Why will ye run after empty trifles; as if there were no joys above with Me?

Return, O ye dear-bought souls, and I will receive you; repent, and though you had really crucified Me, I will forgive you.

Behold, O blessed Jesus, to Thee we come; and on Thy holy Cross fasten all our confidence.

Never will we unclasp our faithful hold; till Thy grace has sealed the pardon of our sins.

Never will we part from that standard of hope; till our troubled consciences be dismissed in peace.

There will we stand, and sigh, and weep; and every one humbly say to Thy mercy,

Jesus, my God, I suffer violence; answer I beseech Thee, O answer Thou for me.

Glory be, *etc.*

As it was, *etc.*

Ant. O senseless we, *etc.*

Antiphon.

He is the propitiation for our sins; and not only for ours, but for the sins of the whole world.

PSALM LXXIV.

Be silent, O my soul, and thy Lord will answer for thee: be content, and He is thy security.

Be innocent, and He will defend thee: be humble, and He will exalt thee.

He will forgive thee all thou repentest of, He will bestow on thee more than thou askest.

Never let us fear the favour of our God: if we can but esteem, and desire it.

He that so freely gave us Himself: will He not with Himself give us all things else?

Is not His painful life, a bitter death, a sufficient pledge of His love to us?

Is not His infinite love to us a sufficient motive of our duty to Him?

A duty to which we are so many ways obliged; and wherein our eternity is so highly concerned.

Surely they have little faith, and far less hope; who doubt the mercies of so gracious a God.

Mercies confirmed by a thousand miracles: and dearly sealed with His Own Blood.

That innocent Blood which was shed for us; to appease the wrath of His offended Father.

That Blood, whose every precious drop was worthy to save so many worlds.

O blest and and all-redeeming Blood; which flowed so freely from the source of life;

Bathe our polluted souls in Thy clear streams; and purge away all our foul impurities.

Cleanse us O merciful Lord, from our secret faults: and from those darling sins that most abuse us.

Wash off the stains our malice has caused in others; and those which our weakness has received of them.

Let not them perish by our occasions, nor us be undone by theirs.

But let our charity assist one another; and Thy clemency pardon us all.

Pardon, O gracious Jesus, what we have been: with Thy holy discipline correct what we are!

Order by Thy Providence what we shall be; and in the end crown Thine Own gifts.

Glory be, *etc.*

As it was, *etc.*

Ant. He is our propitiation, *etc.*

Antiphon.

Now is the accepted time, now is the day of salva-

tion: O let us demean ourselves as the servants of God, in fasting and watching, in patience and charity.

Shouldst Thou, O Lord, have dealt with us in rigour: we had long since been sentenced to eternal death.

Long since our guilty souls had been snatched away: and hurried down to everlasting torments.

But Thy gracious mercy has reprieved our lives: and given us space to work out our pardons.

Now is the time of acceptance with Thee: now is the day of salvation for us.

Now let us mourn our former offences, and bring forth fruits meet for repentance.

If we, O Jesu, have hitherto persecuted Thee: and with our sins nailed Thee to the tree of death:

Now let our whole endeavours attend Thy service; and loyally conspire to uncrucify our Lord.

Let us ascend to the Mount of Calvary; and as often as we go, kiss Thy holy steps.

We kiss Thy steps when we love Thy ways; and humble ourselves, and follow Thee.

Let us there on our knees approach Thy Cross; and reverently cover Thy naked Body.

We cover Thee, when our charity clothes Thy servants; and hides the infirmities of Thy little ones.

Let us there with the tenderest care, unfasten the nails; and gently draw them out of Thy Hands and Feet.

We draw them out when we freely obey Thy will; and loosen our affections from cleaving to the world.

Lord, when we have thus rescued Thee, and placed Thee again in Thy throne of glory.

Instead of Thyself, nail Thou us to Thy Cross; who really deserve what Thou really endurest.

Crucify our flesh with the fear of Thee; and give us our portion of sorrow here.

Crucify the world to us, and us to the world; that dead to it, we may live in Thee.

At least live Thou in us, O holy Jesu; and fit our souls for so glorious a Guest.

Enter into our hearts, and fill them with Thyself; that no room be left for any thing but Thee.

One only hope we have, Thy care of us; one only fear, the neglect of ourselves.

Glory be, *etc.*

As it was, *etc.*

Ant. Now is the accepted time, *etc.*

Lesson. Phil. ii. 1.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies; fulfil ye my joy, that ye be like-minded, and having the same love, being of one accord, of one mind. Let nothing be done through strife, or vain-glory, but in lowliness of mind; let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus. Who being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, He humbled Himself, and became obedient to death, even the death of the Cross. Wherefore God hath also highly exalted Him, and given Him a Name which is above every Name: that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess, that Jesus Christ is the Lord, to the Glory of God the Father.

HYMN XXIII.

And now, my soul, canst thou forget,
That thy whole life is one long debt
Of love to Him, who on the tree
Paid back the flesh He took for thee?

And what He did canst thou despise;
Or not to Him lift up thine eyes?
To Him who hanging there did tread
On the vile serpent's cursed head.

Lo! how this tree of life doth stand,
And death and nature now command!
Whose fruit, my soul, thy venom'd wound
Shall heal, restore, and make thee sound.

Lo! how from hence there streams a flood,
Of His all-purifying Blood:
With which He'll wash out all thy stains,
Who bought thy ease with His own pains.

This did His Cross: so hence we now
That doubt of former ages know,
Whose wood it was should make a throne
For a greater than Solomon:

A throne of love, most nobly spread,
With purple of too rich a red.
Strange costly price! thus to make good
Its own esteem, with its King's Blood.

Who shall thy wonders then declare,
Blest tree? or what with thee compare?
O may aloft thy branches shoot,
And fill the nations with thy fruit.

O may all reap from its increase;
The just more strength, the sinner peace:
While our half wither'd hearts and we
Engraft ourselves, dear Lord, on Thee!

To Him that suffer'd on the tree,
To God's dear Lamb, all Glory be:
As to His Father, and the Spirit;
That His right He may inherit.

As it has been in ages gone,
This now, and ever, shall be done:
When Time's glass no more shall run,
And He shall be the only sun. *Amen.*

Or this.

How then canst thou, my soul, forget
That thy whole life is one long debt
Of love to Him that on this tree
Paid back the flesh He took for thee?

This Tree of Life wilt thou despise?
Or not to it lift up thine eyes:
Whose fruit shall heal thy deadly wound:
Quicken, restore, and make thee sound.

O how canst thou from hence depart:
And not to Him lift up thine heart?
To Him who here did conquering tread
The cursed serpent's damned head.

Lo, how the streams of precious Blood
Flow from five wounds into one flood!
With these he washes all thy stains:
And buys thy ease with His own pains.

Now thy inheritance is store
Of blessings here, and hopes of more.
No sting, no frights in death remain:
Thou diest not; but art born again.

His death's thy life, His Cross thy crown;
While thou art His, and not thy own.
See therefore that to Him thou live,
And never ceasing glory give.

See where and how that tree doth grow:
And whence the living fountains flow,
See where the Immortal plant doth stand:
And all of Paradise command.

Amazing sight! by this we now
That mystery full well do know,
What wood it should be to make the throne
Fit for a more than Solomon.

Large throne of love! royally spread
With purple of too rich a red:
What is't thou mean'st, so to make good
Thine own esteem with Thy King's Blood?

Thy wonders who can then declare?
Or what with thee, blest tree, compare?
O may aloft thy branches shoot,
And fill all nations with thy fruit!

Live, O, for ever live and reign,
Blest Lamb, whom Thine own love has slain!
And may Thy lost sheep live to be
True lovers of Thy Cross and Thee.

O may we reap from thy increase,
The just more grace, and sinners peace!
And tho' we dead and whither'd be,
Yet make the dead to grow on Thee.

All Glory to the sacred Three,
One undivided Deity:
As it was in the ages gone,
May now, and ever, hence be done. *Amen.*

Antiphon.

Our Lord died for us, that we may live in Him, and putting off the old man with all his concupiscence, be renewed henceforth in the spirit of our minds.

V. Behold, dear Saviour, Thou art exalted from the earth.

R. Fulfil Thy word, and draw all things unto Thyself.

Let us Pray.

O God, who at the price of Thy only Son's last drop of Blood upon the Cross, hast won our hearts from this life, and all the goods of it, to the sole pursuit and hopes of Thyself in eternity: possess, we beseech Thee, and absolutely dispose of what Thou hast so dearly paid for, mortifying us to the world, and confirming our courage, to fight manfully under the

Banner of our crucified Saviour: that we may be able to stand the shock of all temptations, and nothing, either in life or death, may ever separate us from Thy love, in Him our glorious Redeemer: Who, with Thee, and the Holy Ghost, liveth and reigneth, one God, blessed for ever. *Amen.*

Here, on all Fridays, *aud other Days that are Days of Fasting, say kneeling.*

V. Lord, have mercy upon us.
R. *Christ, have mercy upon us.*
V. Lord, have mercy upon us.
Our Father, etc.
V. Who will give water to our eyes?
R. *And a fountain of tears to onr head?*
V. That we may weep day and night:
R. *The loss of our time past, and the danger of our time to come.*
V. That we may weep for our many sins;
R. *And humbly confess our grievous offences*
V. We have sinned, with our fathers, we have sinned.
R. *We have done unjustly, we have committed iniquity.*
V. We have broken the laws of our Maker.
R. *We have provoked the wrath of our Judge.*
V. We have despised the goodness of our God.
R. *What shall we do, O Thou preserver of men!*
V. What shall we do, but appeal from the bar of Thy justice.
R. *To Thy mild and gracious seat of mercy.*
V. Spare us, O Lord, for Thy mercy sake:
R. *Spare the works of Thine Own hands.*
V. Spare us whom Thou hast made for the enjoyment of Thyself;
R. *Spare us whom Thou hast redeemed with Thy precious Blood.*

V. Pardon, O Lord, our sins of weakness, and surprise:

R. *Pardon our sins of wilfulness and malice.*

V. Pardon our relapsing into the sins we have repented.

R. *Pardon our lying in sins without repentance.*

V. Make us so grieve for our sins that we may hate them:

R. *And hate them so, that we quite forsake them.*

V. Check our unruly passions with Thy holy fear:

R. *And guide our lives in the way of discipline.*

V. That we may turn to Thee with our whole heart;

R. *In fasting, weeping, and mourning.*

V. That we may humble our souls in prayer;

R. *And as much as we can, redeem our sins with alms.*

V. That we may root out our sins and vices with contrary virtues:

R. *And bring forth fruits agreeable to repentance.*

V. Hear us, O merciful Lord, when we pray for ourselves.

V. *Hear us, when we pray for others.*

V. Remember Thy congregation that Thou hast possessed from the beginning.

R. *Defend, and govern, and increase it for ever.*

V. Give to Thy priests the spirit of knowledge;

R. *The spirit of holiness, and zeal, and wisdom.*

V. Give to Thy people the spirit of docility;

R. *The spirit of obedience, devotion, and charity.*

V. Reveal Thyself, O Lord, to those who never knew Thee;

R. *And bring home those who have gone astray from Thee.*

V. Preserve, we beseech Thee, our sovereign, and guide Thou the council;

R. *And bless all the people of this nation.*

V. Bless us with health, and peace, and plenty:

R. *And make us use them with sobriety, gratitude and charity.*

V. Reward, O Lord, our kindred, friends, and benefactors;

R. *And forgive our enemies and all that hate us.*

V. Comfort those that mourn, and are oppressed with their afflictions;

R. *Or labour under the burden of a troubled mind.*

V. Relieve the poor, who have none to help them;

R. *And defend the cause of the fatherless and widow.*

V. Strengthen those who languish on the beds of their sickness;

R. *And those who struggle in the agonies of death.*

V. Have mercy upon all the faithful who go hence in Thy grace.

R. *Have mercy upon all the world; convert the unconverted, and bring us all to Thy glory.*

V. O Lord, hasten Thy kingdom:

R. *And let all the kingdoms of the earth become Thy possession.*

V. Lord hear our prayer.

R. *And let our*, etc.

Let us Pray.

O Lord Christ, Who by Thy holy doctrine hast taught us to fast, and watch, and pray, and by Thy blessed example hast powerfully engaged us to follow Thy steps! vouchsafe, we beseech Thee, by Thy grace, so to mortify our bodies, withdrawing the fuel from our unruly passions, and reducing our immoderate sleep to the measures of necessary refreshment, that our minds may be better disposed for prayer and meditation, devoutly to celebrate the fasts and festivals of Thy Church, and eternally to rejoice with Thee hereafter, in the kingdom of Thy Glory, where with the Father, and the Holy Ghost, Thou livest and reignest, one God, world without end. Amen.

Conclude, as at the end of *Sunday Vespers.*

Compline.

¶ *Introduction*, as at *Sunday Compline.*

Antiphon.

In peace will we sleep, and take our rest: for Thou O Lord, hast particularly established us in hope.

PSALM LXXVI.

Come, let us now call off our thoughts from ranging abroad: where they do but lose themselves.

Let us diligently examine the accounts of our time; and sum up the profit we have made to-day.

What have we gained by all that we have heard or seen: since nothing is so barren but may yield some fruit;

Had we the art to cultivate it right, and fitly apply it to our own advantage.

If we had spied some good example; which our gracious Lord presents to excite us:

Did we immediately entertain the motion: and resolve in our hearts effectually to follow it?

If we have fallen among vicious company; which too often engages us to folly:

Did the danger increase our care; and the sin of others breed virtue in us?

We have heard perhaps some melancholy news of sudden sickness, or unexpected deaths:

But do we fear to be surprised ourselves; and provide betimes for that day of trial?

We meet with accidents enough to disparage this world; but do we really feel it lose credit in our hearts?

Does our esteem of the other world grow strong and high; and every one faithfully tell his own soul,

It is not in this poor world thou must expect content, nor hope to enjoy a perfect rest?

Order thy whole affairs with utmost skill; and, which is seldom seen, let all succeed:

Still thou shalt find something to trouble thee; and even thy pleasures shall be tedious unto thee.

Wherever thou goest, still crosses will follow thee: since wherever thou goest, thou carriest thyself.

Who then, my God, is truly happy? or rather, who comes nearest happiness?

He that with patience resolves to suffer, whatever his endeavours are not able to avoid.

Happy yet more is he that delights to suffer; and glories to be like his crucified Saviour.

When thou art come to this, my soul: that thy crosses seem sweet for the love of Jesus:

Think then thyself sublimely happy: for sure thou hast found a heaven upon earth.

At least the best heaven this earth can afford; and take it as a pledge of a better to come.

Glory be, *etc.*

As it was, *etc.*

PSALM LXXVII.

My soul, when thou art thus retired alone, and fitly disposed for quiet thoughts,

Never let the greatness of another molest thy peace, nor his prosperous condition make thee repine.

Say not in thy heart, had I that fair estate, or were entrusted with so high a place,

I should know how to contrive things better, and never commit such gross mistakes.

Tell me how dost thou manage thine own employments, and fit the little room thou holdest in the world?

If thou hast leisure, art thou not idle, and spendest thy precious time in unprofitable follies?

If thou art busy, art not thou so too much, and leavest no time to provide for thy soul?

Do thy riches make thee wise, and generously to assist the innocent poor?

Does thy poverty make thee humble? and faithfully to labour for thy little family?

Dost thou in every state give thanks to heaven, and contentedly subscribe to its severest decrees?

Canst thou rejoicingly say to God, O my adored Creator! I am glad my lot is in Thy hands:

Thou art all wisdom, and seest my wants, Thou art all goodness, and delightest to relieve me.

Under Thy Providence I know I am safe, whatever befalls me Thou guidest to my advantage.

If Thou wilt have me obscure, and low, Thy blessed will, not mine, be done.

If Thou wilt load my back with crosses, and imbitter my days with grief, and sickness:

Still may Thy blessed will, O Lord, be done, still govern Thy creatures in Thine own best way.

Place where Thou pleasest Thy other favours, but secure to my soul a portion of Thy love.

Take what Thou wilt of the things Thou hast lent me, but leave in my heart the possession of Thyself.

Let others be preferred, and me neglected, let their affairs succeed, and mine miscarry.

Only one thing I humbly beg, and may my gracious God vouchsafe to grant it.

Cast me not away from Thy presence for ever, nor wipe my name out of the book of life.

But my eternal hopes, let them remain, and still grow quicker as they approach to their end.

Glory be, *etc.*

As it was, *etc.*

PSALM LXXVIII.

My thoughts run over the passages you have met to-day, or rather forget such impertinent things.

What have we seen but distracting vanities? and what brought home but unprofitable fancies?

How often have we felt our minds disturbed ? how often endangered by unhappy accidents.

Sometimes we frowardly throw ourselves down, and like sullen children, will not stand.

Sometimes the tempest throws us down, and like weak children we cannot stand.

Yet are we venturing still among the snares, enticed by the appearance of some present delight.

We weary ourselves with running after flies, which are hard to catch, and trifles when they are caught.

This we pursue, and follow that, but nothing we meet can fill our hearts.

Till we have found out Thee, O gracious Lord ! our only full all-satisfying good.

Till we have found out Thee, not by a dark belief, but clearly as Thou art in Thine own bright self.

Remember O my soul, this truth of the world we live in, which our own experience too evidently proves :

The eye is not filled with seeing its varieties, nor the ear with hearing all its harmony.

Remember this truth of the world we hope, made sure of our faith by the word of Jesus.

The eye hath not seen such beauteous glories, nor has the ear heard such ravishing charms :

Nor can the heart itself conceive such incredible joys, as our God has provided for them that love Him.

As our blessed Jesus has purchased for His servants, and even for thee, my soul, to crown thy patience.

Wherefore in peace lay down thy head, and rest secure in the protection of thy God,

Whose mercy has so graciously singled thee out, and so strongly established on Himself thy hope.

Glory be, *etc.*

As it was, *etc.*

Ant. In peace will we sleep, *etc.*

HYMN XXIV.

'Tis not for us and our proud hearts,
O mighty Lord, to choose our parts,
  But act well what Thou giv'st;
'Tis not in our weak power to make
One step of the way we undertake,
  Unless Thou us reliev'st.

What Thou hast given Thou canst take,
And when Thou wilt new gifts canst make.
  All flows from Thee alone;
When Thou didst give it, it was Thine:
When Thou retook'st it, 'twas not mine.
Thy will in all be done.

It might, perhaps, too pleasant prove,
Too much attractive of my love,
  And make me less love Thee.
Some things there are, Thy Scriptures say,
And reason proves, that heav'n and they
  Do seldom well agree.

Lord, let me then sit calmly down,
And rest contented with my own:
  This is what Thou allow'st.
Keep Thou my mind, serene and free,
Often to think of heav'n and Thee,
  And what Thou here bestow'st.

There let me have my portion, Lord,
There all my losses be restor'd,
  No matter what falls here;
Is't not enough that we shall sing,
And love for ever our blest King,
  Whose goodness brought us there?

Great God, as Thou art One, may we
With one another all agree,
  And in Thy praise conspire;
May men, and angels join, and sing
Eternal hymns to Thee their King,
  And make up all one choir. *Amen.*

Lesson. Gal. vi. 14.

God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature; and whosoever shall follow this rule, peace be on them, and mercy, and upon the Israel of God.

Antiphon.

Consider, O my soul, and see that nothing can happen unprofitable to those who know how to use it; and really seek, by tempering right their minds, to build them up in true virtue.

V. Day to day utters words of instruction.
R. And night to night affords science.

Let us pray.

O God, Whose provident mercy makes every day a new branch of the Tree of Knowledge to us, whence the evening may gather fresh variety of fruit, fit to nourish those souls whom Thy grace has brought to feed on the Tree of Life, the Cross of Jesus! grant, we humbly beseech Thee, that no experience of good or evil, which this day has afforded, may be lost on us; but whatever of moment has happened to ourselves or others, may, by seasonable and minute recollection and rumination, be fitted to render us more skilful in discerning the true value and use of this estate in all the scenes of life, and ready to resign (with our Saviour) our whole concerns and beings here to Thy will, and the sole advancement of Thy glory, which at length will surely crown Thy servants with immortal bliss, through our Lord Jesus Christ, Thy Son, Who with Thee, *etc.*

Vouchsafe us, *etc.* as at *Sunday Compline.*

The Lord bless us and keep us this night; the Lord

make His face to shine upon us, and keep us under the shadow of His wings; the Lord lift up His countenance, and give us peace and rest in Him, now and ever. *Amen.*

THE

OFFICE FOR SATURDAY.

Matins, or Morning Prayer.

¶ The Introduction, as at *Sunday Matins.*

INVITATORY.

Come, let us adore our victorious Redeemer.
Come, let us adore our victorious Redeemer.

PSALM LXXIX.

COME all you powers of my delivered soul, and pay your homage to the Prince of Peace, to the Prince of our salvation; cast your unworthy selves at His sacred feet, and renew your vows of following his steps.

Come, let us adore our victorious Redeemer.

He triumphed over Death in His Own Body, and enables us to conquer it in ours; imparting to us His Heavenly skill, and provoking our courage with infinite rewards.

Come, let us adore our victorious Redeemer.

He changed the corrupted government of the world, and established a new and holy law, that as

we were vassals to sin before, we might now become the free subjects of grace.

Come, let us adore our victorious Redeemer.

Let us live and die in his blest obedience, and no temptation separate us from Him, Who, if we resist, will make us overcome; and when we have overcome, will crown us with peace.

Come, let us adore our victorious Redeemer.

Glory be, *etc.*
As it was, *etc.*

Come, let us adore, etc.
Come, let us adore, etc.

HYMN XXV.

Lord, we again lift up our eyes,
  And leave our sluggish bed;
But why we wake, and why we rise
  Comes seldom in our heads.

Is it to sweat and toil for wealth,
  Or sport our time away,
That Thou preserv'st us still in health,
  And giv'st us this new day?

No, no, unskilful soul, not so,
  Be not deceived with toys;
Thy Lord's commands more wisely go,
  And aim at higher joys.

They bid us wake to seek new grace,
  And some fresh virtue gain:
They call us up to mend our pace,
  Till we the prize attain.

That glorious prize, for which all run,
  Who wisely spend their breath;
Who, when this weary life is done,
  Are sure of rest in death.

Not such a rest as here we prove.
  Disturb'd with cares and fears;
But endless joy, and peace, and love,
  Unmix'd with grief and tears.

Glory to Thee, O bounteous Lord!
  Who giv'st to all things breath;
Glory to Thee, Eternal Word!
  Who sav'st us by Thy death.

Glory, O blessed Spirit, to Thee,
  Who fill'st our souls with love;
Glory to all the mystic Three,
  Who reign One God above. *Amen.*

Antiphon.

This is, alas, the land of the dying; but we hope to see the glory of God in the land of the living.

PSALM LXXX.

Prostrate before Thy tomb, O Lord, behold we freely confess our misery.

And in the lowliest posture of afflicted pilgrims, humbly implore Thy mercy.

Peacefully in the grave Thy holy Body reposed, and Thy soul went triumphing to redeem Thy Captives.

But we, alas, Thy helpless orphans, how are we left in the midst of our enemies!

To how many dangers are our lives exposed? With how many temptations are we round besieged?

Temptations in meat, temptations in drink, temptations in conversing, temptations in solitude.

Temptations in business, temptations in leisure, temptations in riches, temptations in poverty.

All our ways are strewed with snares, and even our own senses conspire against us.

Whither, O my God, shall our poor souls go, encompassed with a body so frail, and a world so corrupt?

Whither, but to Thee, the Justifier of Sinners; and to Thy grace, the Sustainer of the weak?

Thy grace instructs us what we ought to do, and breeds in us the will to endeavour what we know.

Thy grace enables us to perform our resolves; and when all is done, Thy grace must give the success.

Govern us with this Thy grace, O eternal Wisdom! and direct our steps in Thy safe way.

Order every seeming chance to prevent our falling, and still lead us on towards our happy end.

Give us the eye and wing of an eagle, to see our danger, and fly swiftly away.

If yet we must needs engage our enemy, and no means left to escape the encounter:

Strengthen us, O Lord, to persevere with courage, that we may never be wanting in our fidelity to Thee.

Convince us, blessed Jesus, into this firm judgment, and make our memories faithfully retain it:

Whatever our senses say to deceive us, or the world to obscure so beauteous a truth:

"That Thyself alone art our chiefest good; and the sight of Thy glory our supreme felicity."

Glory be, *etc.*

As it was, *etc.*

Ant. This is alas, *etc.*

Antiphon.

Well done, thou good and faithful servant, I gave thee two talents, and thou hast gained two more, enter thou into the joy of thy Lord.

PSALM LXXXI.

Happy, O Lord, are they who have so much employment, that there remains no room for idle thoughts.

Happy are they who have so little business that they want not space to attend their souls.

Happy yet more are they, who, in the midst of their work, can often think of the wages above.

Whom nothing diverts from their chief concern, of seeking to make their calling and election sure.

But while their backs are bowed down with labour, they freely can raise up their minds to heaven.

And while they are tied to their beds with sickness, can yet move on to their eternal rest.

Often they rejoice with themselves alone, and silently say in their contented hearts:

"Here we, alas, are narrowly confined; and our time entertained with trivial affairs.

"But hereafter we expect an unbounded enlargement, and the same glorious office with the blessed angels.

"Here are we subject to a thousand miseries, and the most prosperous life is vain and short.

"But hereafter we expect an infinity of joy, and the solid pleasures of heaven for ever."

We too, O gracious Lord, who now adore Thee, and in Thy presence sing these holy words:

We humbly pray Thee, guide us in the middle path, that we never decline to any vicious extreme.

Deliver us both from the stormy sea of business, and from the dead water of a slothful life.

Lest we be cast away by forgetting Thee, or become corrupted by neglecting ourselves.

Make us, sometimes at least, recollect our thoughts, how much soever our condition distracts us.

Make us look up with confidence to our God, how low soever our afflictions depress us.

Make us look up to the eternal mountains, and feed our souls with this sweet hope.

The day will come, that out of this dark world we shall joyfully ascend to that beauteous light.

* *We shall*, etc.

The day will come, and cannot be far off, when * we shall rest for ever in the bosom of bliss. * *We shall rest*, etc.

Glory be, *etc.*
As it was, *etc.*

Ant. Well done, *etc.* I gave thee two, *etc.*

Antiphon.

Well done, thou good and faithful servant, I gave thee five talents, and thou hast gained five more; enter thou into the joy of thy Lord.

PSALM LXXXII.

Happiest of all, O Lord, are they whose very business is Thy service.

Who not only bestow an interrupted glance, but steadily and constantly fix their eyes on Thee.

Who not only visit Thy house sometimes, but night and day dwell in Thy presence.

When the sun rises, it finds them at their prayers, and when it sets, leaves them at the same sweet task.

Every place is to them a church, and every day a holy Sabbath.

Every object an occasion of piety, and every accident an exercise of virtue.

Do they behold the beauteous stars; they presently adore their great Creator.

Do they look down on the fruitful earth; they instantly begin to praise His bounty.

Let war or peace do what they will, and the unconstant world reel up and down;

They pass through all as unconcerned, and smoothly go on in their regular course:

Looking still up to the glorious life above, and entertaining this present in hope and solitude.

If they depart sometimes from their proper centre, and forsake awhile their beloved retirement,

'Tis to approach, and give light to others, and inflame some cold or lukewarm heart.

While they are thus abroad their minds are at home with Thee, and nothing can divide them from Thy dear presence.

Yet do they wisely make haste to return, and enjoy Thee alone in their little cell.

There Thou receivest them as familiar friends, and freely admittest them into Thy secret sweetness.

Thou givest them a taste from Thine Own full board, and overflowest their hearts with the wine of gladness.

Often they feel a little beam from heaven *strike gently, and fill their breasts with light. Strike*, &c.

Often that gentle light is kindled into a flame, and chastely burns with pure desires.

Desires that still mount up, and aim at Thee, * *the Supernatural Centre of all their hopes.* * *The*, &c.

O happy state of reverend discipline, free from the cares and tumults of the world!

Free from the dangerous allurements of sin, and perpetually solicited with the engagements to virtue;

Where they seldom fall, and quickly rise, and make swift advances in the way to heaven;

Where they live in purity, and die with an humble confidence, and go to sing among the choirs of angels!

Blest Providence! Who governest all things in perfect wisdom, and assignest to every one his proper place;

If Thou hast pleased to dispose our lives in circumstances less favourable than these,

O let Thy powerful Hand supply our wants, and lead us on in our low path!

That, at least, afar off we may follow them who strive to tread so near Thy steps.

So shall we, too, though slowly, arrive at the rich inheritance of that holy land.

So shall we gladly enter those blissful gates, and dwell for ever in the city of peace.

Glory be, *etc.*

As it was, *etc.*

Ant. Well done thou good, *etc.*

Our Father, *etc.*

First Lesson.

HAVE thy thoughts in the precepts of God, and let thy chief business be His commandments. Deliver him that suffers injury out of the hands of the proud, and be not faint-hearted when Thou sittest in judgment. Be merciful to orphans as a father, and as a husband to their mother, and thou shalt be as the obedient Son of the Highest. He that reproacheth the poor reproacheth his Maker, but He honours him who pitieth them. The wicked shall be cast out in his malice, but the just hath hope in his death. Our Lord will not accept any person against the poor, and will hear the prayer of him that is wronged. He will not despise the prayer of the fatherless, nor the widow when she pours forth her complaint. Do not the tears run down the widow's cheeks? And is not her cry against them that caused them? But from the cheeks they go to heaven, and the Lord Who heareth them will not be pleased. Turn not away thine eyes in anger from the poor, nor give him occasion to curse thee. For the prayer of him that curseth thee, in the bitterness of his soul, shall be heard. He that made him shall hear him. Remember not every wrong of thy neighbour; nor do anything by injurious practice. The great, the judge, the mighty are in honour, but there is none greater than he that fears God.

Responsory.

Lord, with what admirable wisdcm dost Thou govern the world! Thou makest the poor, and appointest them their task of innocent work. Thou makest the rich, and givest them leisure for their better improvement; and both poor and rich to need and help one another. * *O give us hearts to comply with Thy blest design, that every one may strive for the good of all.* One God created us, one Saviour redeemed us, one Holy Spirit sanctifieth us, that we may all live in love, and unity, and mutual assistance. * *O give us*, etc.

Second Lesson.

Be not eager to grow rich, but use moderation in thy endeavours: wealth hastily got shall be diminished; but that which is gathered with the hand by little and little shall be multiplied. Lift not up thine eyes to the riches thou canst not have, for they make themselves wings and fly away. Let not thy heart envy sinners, but be thou in the fear of the Lord all the day long. Then shalt thou hope in the latter end, and thy expectation shall not be disappointed. A deceitful balance is an abomination to the Lord, and an equal weight is His delight. There is nothing more wicked than the love of money; for he that has it will set even his soul to sale. Riches will not profit in the day of wrath, but righteousness shall deliver from death. The righteousness of the righteous shall deliver them, and the unrighteous shall be caught in their deceitful practices. The righteousness of the simple shall guide his way, and the wicked shall fall in his own wickedness. Better is a dry morsel with joy, than an house full of victims with brawling. Better is a poor man walking in his simplicity, than the rich in crooked ways. Sweet is the labourer's sleep, whether he eat much or little;

but the fulness of the rich suffers him not to sleep. Some, who have nothing, are as if they were rich; and others, who abound in wealth, are as if they were poor. Some give of their own, and become richer; others take what is not their own, and are always in want. The sincerity of the upright shall direct them, and the deceitfulness of the perverse shall destroy them.

Responsory.

Give, O Thou sweet Disposer of all things, give me neither poverty nor riches; but feed me with food convenient for me, **Lest I be full, and deny Thee, and say, Who is the Lord? Or lest I be poor, and steal, and take the Name of my God in vain.* Or rather, dearest Lord, give me what Thou pleasest, since Thyself hast taught me now a more perfect lesson, to submit my will entirely to Thine. Only I beg that in all my ways Thy providence may govern me, and in all my temptations Thy grace may preserve me. * *Lest I be*, etc.

Third Lesson.

It is better to go to the house of mourning, than to the house of feasting. For that is the end of all men which there is signified, and the living must lay it to heart. All flesh shall wax old, as a garment; and, as leaves growing on a green tree, some bud forth and others fall off, so is the generation of flesh and blood; one is buried, and another is born. If a man live many years, and rejoice in them all, yet let him remember the days of darkness. Which, when they come, the things that are past shall be reproved of vanity. Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know, that for all these things God will bring thee unto judgment. Remember now thy

Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them : before the dust return to its earth from whence it came, and the spirit to God Who gave it. Of making many books there is no end, and much study is a weariness to the flesh. Let us hear the conclusion of the whole matter: fear God and keep His commandments, for this is the whole duty of man.

Responsory.

In all thy works remember thy last end, when thou must bid a long farewell to all the world. Remember that dreadful day of the universal judgment. * *And thou shalt not sin for ever.* Remember the joys prepared for the righteous, and the miseries that attend the wicked. Remember how nearly it concerns thy soul to have a good or bad eternity. * *And thou*, etc.

Glory be, *etc.*
As it was, *etc.*

Antiphon.

Be sober and vigilant, for our adversary the devil goes about as a roaring lion, seeking whom he may devour: whom resist stedfast in faith.

V. We must resist evil, that we may pursue good:
R. And, escaping hell, may arrive at heaven.

Let us pray.

O God, Who seest and pitiest the infirmity of our nature, surrounded on every side with the worst of dangers and temptations to sin, strengthen us, we beseech Thee, with Thy all-powerful grace, to stand continually on our guard, resolved, even to death, either warily to avoid, or stoutly break through, all that offers to divert or stop the advancement of Thy love in our hearts ; and grant us so wisely to im-

prove the talents of capacity and means Thy providence assigns us in this present life, that at the great Day of Account we may every one be received with those precious words, "Well done, thou good and faithful servant, enter Thou into the joy of Thy Lord," through our Lord Jesus Christ, Thy Son, Who with Thee and the Holy Ghost liveth and reigneth, one God, world without end. *Amen.*

Lauds.

Introduction, as at *Sunday Lauds.*

Antiphon.

When thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers.

PSALM LXXXIII.

If we rejoiced for ourselves in the sufferings of our Lord, let us now rejoice for Him that His sufferings are ended.

Now that the fowler's net is broken, and the meek and innocent dove has escaped:

Now that the cup of bitterness has passed away, and never possible to return again:

Never again, O dearest Jesu, shall those blest eyes weep; nor Thy holy soul be sorrowful to death.

Never shall Thy precious life be subject any more to the bloody malice of ambitious hypocrites.

Never shall Thy innocence any more be exposed to the barbarous fury of an ungrateful multitude.

But Thou shalt live and reign for ever, and all created nature perpetually adore Thee.

O happy end of well-endured afflictions; O blessed fruits that spring from the Cross of Jesus.

Look up, my soul, and see thy crucified Lord sit gloriously enthroned at the right hand of His Father.

Behold the ragged purple now turned into a robe of light; and the scornful reed into a royal sceptre.

The wreath of thorns is grown into a sparkling diadem, and all His scars polished into brightness.

His tears are all now changed into joy, and the laughter of his persecutors into sad despair.

Herod long since perished in miserable contempt, and Pilot still trembles with everlasting fears.

The impenitent Jews are scattered over the world, to attest His truth, and their own obdurate blindness.

But He Himself is crowned with eternal triumphs, and the souls He has redeemed shall sing His victories for ever.

Live, glorious King of men and angels; live, happy Conqueror of sin and death.

Our praises shall always attend Thy Cross, and our patience endeavour to bear our own.

Through fiercest dangers our faith shall follow Thee, and nothing wrest from us our hope at last to see Thee.

We will fear no more the sting of death, nor be frighted at the darkness of the grave;

Since Thou hast changed our grave into a bed of rest; and made death itself but a passage into life.

We will love no more the pleasures of vanity, nor set our hearts on unsatisfying riches;

Since Thou hast opened Paradise again, and purchased for us the kingdom of heaven.

Glory be, *etc.*

As it was, *etc.*

PSALM LXXXIV.

Blessed be Thy Name, O holy Jesu, and blessed be the mercy of Thy providence;

Who hast cast our lots in these times of grace, and designed our birth in the days of light:

When we may clearly see our ready way, and directly go on to our glorious end.

Till Thou appearedst, O Thou only Light of the world, our miserable earth lay covered with darkness.

Till Thou sufferedst, O Sovereign Lord of Life, our vile nature lay condemned in the shades of death.

The kindom of heaven was shut up, and the entrances of paradise were, by sin, made unpassable.

But when Thou, O glorious Conqueror, hadst overcome death, Thou didst open the kingdom of heaven to all believers.

Soon as Thine Own afflictions were ended, Thou didst communicate Thy joys to all the world:

To all that esteemed so blest a sight, and stood prepared to entertain Thy coming.

As for the rest, whose eyes are shut, or turned away by their own malice:

Thy presence yields them no more joy, than light to those who will not see.

But the hearts that love Thee Thou fillest with gladness, and overflowest them with an ocean of heavenly delights.

Come, happy souls, to whom belongs so fair a title to all these mercies!

Come, let us now raise up our thoughts, and continually meditate on our future beatitude.

Let us comfort our labours with the hope of rest, and solace our sufferings with the expectance of a quick reward.

Now that the hand of our gracious Lord has unlocked the gates of everlasting bliss:

Now that they stand wide open to admit such as press on with their utmost strength:

Such as have wisely made choice of heaven, for the only end and business of their life:

Rejecting all these false allurements, to attend the pursuit of true felicity.

O blessed Jesu, our hope, our strength, and the full rewarder of all Thy servants!

As Thou hast freely prepared for us ready wages, so, Lord, let Thy grace enable us to work.

Make us direct our whole life to Thee, and undervalue all things compared with Thy love.

Seal Thou up our eyes to the illusions of the world, and open them upwards to Thy solid glories:

That when our earthly tabernacle shall be dissolved, and this house of clay fall down into the dust,

We may ascend to Thee, and dwell above, in that building not made with hands, eternal in the heavens.

Glory be, *etc.*

As it was, *etc.*

PSALM LXXXV.

Praise our Lord, O ye children of men; praise Him as the author of all your hopes.

Praise our Lord, O ye blessed of heaven! praise Him as the Finisher of all your joys.

Sing, O ye reverend patriarchs, and holy prophets; sing hymns of glory to the great Messias.

Sing and rejoice, all ye ancient saints, who so long waited for His gracious appearance.

Sing and rejoice, all ye souls of the righteous, who wait for a blessed resurrection.

Bring forth your best and purest incense, and humbly offer it at the Throne of the Lamb;

The Lamb that was slain from the beginning of the world, by the sprinkling of Whose Blood ye are all saved.

O still sing on the praises of the King of Peace, and bless for ever His victorious mercy.

'Tis He dissolved for you the power of darkness and brake asunder the bars of death.

How did your glad eyes then sparkle with joy, to see your desired Redeemer.

How were your spirits transported with delights, to behold the splendours of His glorious presence;

His presence, that can quickly turn the saddest night into a cheerful day. Alleluja.

That can change a dungeon into an house of mirth. Alleluja.

And make every place a paradise. Alelluja.

O Glorious Presence! when shall our souls be filled with strong and constant desires of enjoying Thee?

When, dearest Jesu! shall our desires be filled with the everlasting fruition of Thy blessed Self? O Glorious Presence.

Henceforth for Thee, and for Thy sacred love, O Thou great and only comfort of our souls;

May all afflictions be welcome to us, as wholesome physic to correct our follies.

May the pleasures of the world be rejected by us, as dangerous fruits shall fill us with diseases.

May we, by Thy example, neither fear to die, nor refuse the labours of this life.

But while we live, obey Thy grace, that when we die, we may enjoy Thy glory.

Glory be, *etc.*
As it was, *etc.*

Ant. When Thou hadst overcome, *etc.*

The Epistle. 2 Pet. iii. 17.

BEWARE lest ye also being led away by the error of the wicked, ye fall from your own stedfastness. But grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ; to Him be glory, both now and for ever. *Amen.*

HYMN XXVI.

My God, to Thee ourselves we owe,
And to Thy bounty all we have;
Behold to Thee our praises flow,
And humbly Thy acceptance crave.

If we are happy in a friend,
That very friend 'tis Thou bestow'st;
His power, his will, to help our end,
Is just so much as Thou allow'st.

If we enjoy a free estate,
Our only title is from Thee;
Thou mad'st our lot to bear that rate,
Which else an empty blank would be.

If we have health, that well-tun'd ground,
Which gives the musick to the rest:
It is by Thee our air is found,
Our food secur'd, our physic blest.

If we have hope one day to view
The glories of Thy blissful face;
Each drop of that refreshing dew
Must fall from heaven and Thy free grace.

Thus, then, to Thee, our praises bow,
And humbly Thy acceptance crave:
Since 'tis to Thee ourselves we owe;
And to Thy bounty all we have.

Glory to Thee, great God, alone,
Three Persons in one Deity:
As it has been in ages gone,
May now and still for ever be. *Amen.*

Antiphon.

'Tis consummated; Thou hast, O Jesu, overcome, in Thy Body, all the powers of darkness; that hour is past: but thy soul's eternal bliss remains; and,

behold, that of Thy triumphant resurrection approaches.

V. Be not afraid of those that kill the body.
R. And after that have no more to do.

Let us Pray.

Almighty God, Who hast submitted Thine only Son our Saviour Jesus Christ, for us to expire on the Cross, and descend into the grave, that He might destroy thereby the life of sin, and bury the terrors of death; grant, we beseech Thee, they may never revive or rise again to tempt us, or fright us from the ways of virtue; nor shake this sure and fundamental Truth, which Thy grace has laid in our hearts, that the greatest mischiefs and tribulations we can suffer are but momentary, and work above measure in us an eternal weight of glory, through the same our Lord Jesus Christ. *Amen.*

Vespers, or Evening Prayer.

In the Name, *etc.*, as at *Sunday Vespers.*

Antiphon.

They who use this world, let them be as if they used it not; for the fashion of this world passeth away.

PSALM LXXXVI.

Why do we so eagerly pursue this world, and seek its fond enjoyments?

A world of vanity and false deceits; a world of misery and sad disasters.

Whose crosses are solid, and comforts empty; whose sorrows are permanent, and whose delights pass quickly away.

A world where the innocent are condemned with shame, and the guilty are freed with applause;

Where often the wicked are advanced to honour, and the virtuous are oppressed with disgrace:

Where friends fall off, and kindred forget, and every one minds his own private interest.

Yet are we taken with this crooked world, and blindly court its painted face.

We make some ugly passion mistress of our hearts, and neglect the pure, the undefiled, and the amiable love of Jesus:

Whose goodness to us gives us all we have; Whose perfections in Himself are more than we can conceive.

Thou art, O glorious Jesu, the beauty of angels, and the everlasting joy of all saints.

Thou art the very heaven of heaven itself, and in Thy sight alone is the fulness of bliss.

All this Thou art, and infinitely more; and yet, alas, how few esteem Thee!

The world, we dearly know, too often has deceived us, and yet our rashness matters not to be undone by it again.

Thou never, O Jesu, hast failed our hope, and yet our dulness fears to rely on Thee.

The world distracts and embroils our spirits, and wretched we delight in our misery.

Thou always, O Jesu, fillest our hearts with peace, and senseless we are weary of Thy happiness.

The world calls, and we faint in following it; Thou callest, and we are still relieved by Thee:

Yet is our nature so ungratefully perverse, we run after that which tires, and abandon that which refreshes.

Sometimes our lips speak gloriously of Thee, O Thou living Fountain of eternal bliss!

Some happy times we relish Thy sweetness, and decry aloud the poison of the world.

But we are soon enticed by its gilded cup, and easily forsake the waters of life.

O blessed Jesu, Who tookest upon Thee all our frailties to bestow on us Thine Own perfections!

Teach us to prize the joys of heaven, and part with all things else to purchase Thee.

Make all the pleasures of this life seem bitter to our taste, as they are indeed pernicious to our healths.

Let not their flatteries any more delude us, nor superfluous cares perplex our minds.

But may our chief delight be to think of Thee, and all our study to grow great in Thy love.

Glory be, *etc.*

As it was, *etc.*

Ant. They who use this world, *etc.*

Antiphon.

We, by a fond self-love, blame everything but ourselves, whilst nothing can hurt us but our own mis-placed affections.

PSALM LXXXVII.

All this is true, and yet the world is loved, and our nature inclines to affect its vanities.

'Tis loved; and so it justly deserves, did we rightly understand its real value.

Our life indeed seems mean and trivial, and all things about us seem troublesome and dangerous.

Yet, O my God, are their consequences excellent in this, that they are our only way of coming to Thee.

This world, and this alone, is the womb that breeds us, and brings us forth to see Thy light.

This is alone the proper machine, wherein Thy hand has set our lives;

To learn the art of managing it right, and wind up ourselves to Thy glorious heaven.

O that we had that happy skill, how soon would everything help forward to advance us!

Whether we eat or drink, or whatsoever else an innocent hand can undertake:

If we regard our happy end, and order all to the improvement of our minds,

They instantly change their secular name, and deservedly are preferred to become religious.

Riches themselves, and imperious honour, have not so perverse and fixed a malice.

But a prudent use converts them to piety, and makes them fit instruments of highest bliss.

Our very delights, O the goodness of our God! may be so tempered with a wise alloy;

That His mercy accounts them as parts of our duty, and fails not to give them their full reward:

While they are entertained for the health of our bodies, or the just refreshment of our wearied spirits:

And both our bodies and spirits constantly applied to gain new degrees of the love of heaven.

Thus, gracious Lord, every moment of our lives may still be climbing up towards Thee.

Thus may we still proceed in Thy service; even then when we most of all serve ourselves.

And then, indeed, we best serve ourselves, when we are busiest in that we call Thy service.

Thou sweetly vouchsafest to style that Thy glory, which in very truth is nothing but our interest.

Thou kindly complainest we dishonour Thy name, when we only mischief our own souls.

O blessed Jesus, King of Clemency, and great Rewarder of every little improved grace!

Thou Who by all we can do pretendest no gain, but bestowest upon us all Thyself hast done!

Thou Who camest down from heaven, not only to shed Thy blood for us, but to shew us a pattern, and madest us free to work for our own profit;

Instruct our gratitude to consecrate all to Thee, since all by Thy bounty redounds to ourselves.

Glory be, *etc.*
As it was, *etc.*

Ant. We, by a fond self-love, *etc.*

Antiphon.

It is decreed for all men once to die, and after death to come to judgment.

PSALM LXXXVIII.

This life, indeed, is the way we must walk; but this alone cannot bring us to our end.

Ere we arrive at our appointed home, we must be led through the gates of death;

Where we shall be absolutely stripped of all we have, and carry nothing with us but what we are;

Where we must not only quit the whole world, but leave behind us even a part of ourselves.

Hast thou, my soul, seen some neighbour die; and dost thou remember those circumstances of sorrow?

We are sure the case, ere long, will be our own! and are not sure but it may be very soon.

Have we ourselves been dangerously sick, and do we remember the thoughts we had then?

How we resolved to correct our passions, and strive against the vices that so particularly endangered us?

'Twill come to this again, and no reprieve be found, * *to stay one single minute the hand of death.* * *To stay*, etc.

But he immediately will seize upon us, and bear us away to the region of spirits:

There to be ranged in our proper place, as the course of our life has qualified us here.

Nor is this all; to expire and die, and dwell for a time in a state of separation.

We must expect another day: a day of publick accounts, and restitution of all things.

When the archangel shall sound his trumpet, and proclaim aloud this universal summons:

"Arise, ye dead, and come to judgment; arise, and appear before the Throne of God."

Then shall the little heaps of dust immediately awake, and every soul put on her proper body.

Immediately all the children of Adam shall be gathered together; from heaven, and hell, and every corner of the earth.

There they must stand, and all attend their doom; but oh! with how sad and fatal a difference!

The just shall look up with a cheerful confidence, and in their new white robes triumph and sing:

"Alleluja, let us rejoice, for the marriage of the Lamb has come, and His Bride has prepared herself.

"Let us rejoice, for the kingdom of the world is made our Lord's, and His Christ's, and He shall reign for ever and ever.

"Let us rejoice, for now our Redeemer is nigh; behold, He comes quickly, and His reward is with Him.

"Come, come, Lord Jesu, Thou long desire of our hearts; come quickly, Thou full delight of our souls.

"Come, and declare to all the world Thy glory; come, and reward before all the world thy servants."

Lo, where He comes aloft in power and majesty, attended with a train of innumerable angels.

Behold where He sits enthroned on the wings of cherubims, and takes at once a view of all mankind.

Soon He commands His angels to sever His sheep, and gather them together on His Right Hand.

First then to them He turns His glorious face, and shines upon them with these ravishing words :

"Come, ye blessed of My Father, possess the kingdom prepared for you from the beginning of the world."

O the joys their souls shall feel, when those heavenly words shall sound in their ears.

Joys which the wit of man cannot conceive ; joys that the tongues of angels cannot express !

Let it suffice, themselves shall taste their own felicity, and feed on its sweetness for evermore.

But O ! with what dejected eyes and trembling hearts shall the wicked stand expecting their Judge !

What shall they do, when, wherever they look, their eye can meet with nothing but despair ?

Above, the offended Judge ready to condemn them ; below, the bottomless pit gaping to devour them.

Within, the worm of conscience gnawing their bowels, and round about all the world in flames.

What shall they do when the terrible voice shall strike them suddenly down to the bottom of hell ?

"Go, ye cursed, into everlasting fire prepared for the devil and his angels!"

The day of man is past when sinners did what they pleased, and God seemed to hold his peace.

'Tis now the day of God, when his wrath shall speak in thunder, and sinners suffer what their wickedness deserves.

Then shall they sink immediately into the pit of sorrows, and dwell in darkness and torments for ever.

Whilst the just shall go up in joy and triumph, and reign with our Lord in His kingdom for ever and ever.

Thus shall the whole creation be finally disposed, and mercy and justice divide the world.

O my soul! Who now art here below; and readest these dreadful truths as things afar off,

Know, thou shalt then be present, and see them with thine eyes, and be thyself concerned for all eternity.

Know, as thou livest, thou art like to die; and as thou diest thou art sure to be judged.

Think what a sad condition it will be to find thyself on the wrong hand.

Think what thou then wouldst give to have repented in time; think what thou wouldst give for a little time to repent.

Watch, therefore, now, and continually pray; for we know not the hour when the Son of Man will come.

O Son of God and Man! Who camest in mercy to save us, bring the same mercy with Thee when Thou comest to judge us.

Meanwhile assist us with Thy heavenly grace, to stand perpetually with our accounts prepared.

That we may die in the peace of God, and of His holy Church, and go to live with Him, and His blessed saints for ever.

Glory be, *etc.*

As it was, *etc.*

Ant. It is decreed for all men, *etc.*

The Epistle. Tit. ii.

But speak thou the things which become sound doctrine, that the aged men be sober, grave, temperate, sound in faith, charity, patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things. That they may teach the young women to be sober, to love their husbands, to love their children. To be discreet, chaste, keepers at home, good, obedient unto their own husbands, that

the Word of God be not blasphemed. Young men likewise exhort to be sober-minded; in all things shewing thyself a pattern of good works, in doctrine shewing incorruptness, with gravity and sincerity. Exhort servants to be obedient to their own masters, and to please them well in all things; not answering again, nor purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things.

HYMN XXVII.

Lord, what a pleasant life were this,
  If all did well their parts;
If all did one another love
  Sincerely with their hearts.

No suits of law, no noise of war,
  Our quiet minds would fright;
No fear to lose, no care to keep,
  What justly is our right.

No envious thought, no sland'ring tongue,
  Would e'er disturb our peace;
We should help them, and they help us,
  And all unkindness cease.

But the All-Wise chose other laws,
  And thought it better so:
He made the world, and sure He knows
  What's best with it to do.

'Tis for our God that all this ill
  Is suffer'd here below;
'Tis to correct those dangerous sweets,
  That else would poison grow.

So storms are rais'd to clear the air,
  And chase the clouds away;
So weeds grow up to cure our wounds,
  And all our pains allay.

How often, Lord, do we mistake
When we our plots design?
Rule Thou hereafter Thine Own world,
Only Thyself be mine.

Or rather, Lord, let me be Thine,
Else I am not my own:
Give me Thyself, or take Thou me,
Undone if left alone.

To Thee, Great God of Heaven and Earth!
Each knee for ever bow:
May all Thy blessed sing above,
And we adore below.

Antiphon.

Thou givest us tastes of good here, to beget and feed in us an appetite. Thou givest us but tastes here, to draw our affection up to Thyself, Whose fruition alone can satisfy us.

Magnificat, as at *Sunday Vespers*, then repeat the *Antiphon*, Thou givest us, *etc.*

V. Vain and preposterous it is to expect our port at sea.

R. Or to look for a heaven on earth, but in hope.

Let us Pray.

O merciful God, Whose providence wisely tempers, with shortness of life and crosses, all the enjoyments of the world, that they may become less tempting to us, and take less hold of our hearts! Grant us grace, we beseech Thee, wisely to discern, and heartily to praise Thee, for this most beneficial alloy of all our pleasures; and since we cannot attain Thee, the Heaven of Heavens, if we do not fix ourselves entirely on Thee; nor yet be raised to this, if we are, or may be satisfied with any thing besides Thy glorious Self; make us check and overcome the repinings of flesh and blood, with just adorations of

Thy infinite mercy; which so fitly qualifies this womb of our souls, that by its own uneasiness it more easily disposes them for a happy birth, into a blessed eternity, through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, *etc.*

V. O Lord, hear our prayer, *etc.*

Compline.

¶ The *Introduction*, as at *Sunday Compline.*

Antiphon.

Too often are we troubled about many things, when only the One Thing is needful.

PSALM LXXXIX.

Retire, O my soul, into thine own bosom, and search what thou aimest at in all thy thoughts.

Where dost thou place thy chief felicity? And whither tend thy strongest desires?

Go to the great and prudent of the world, and learn of them to choose thy interests.

Do not they there increase their estates where they mean to spend most of their life?

Do they project their mansion-seat in a country through which they pass as travellers?

No more, my soul, should we build our best hopes on the sandy foundation of this perishable earth:

Where we are sure we cannot stay long, and art not sure we shall stay a very little.

O Thou Eternal Being, Who changest not, yet are the cause and end of all our changes;

Who still remainest the same rich fulness in Thyself, the same bright glory to all Thy blessed;

Teach us, O Lord, to use this transitory life as pilgrims returning to their beloved home.

That we may take what our journey requires, and not think of settling in a foreign country.

But wisely forecast our treasures, so as to be happy there, where we must always be.

Glory be, *etc.*

As it was, *etc.*

PSALM XC.

Now thou hast found thy happy end, and found it the only good that lasts for ever.

Study, O my soul, to know still more, and still more value those immortal joys.

Strive for so glorious a prize with Thy whole force, and the utmost strainings of all Thy faculties.

Purchase at any rate that blest inheritance, and wisely neglect even all things else.

All that divert thee from thy holy course, or but retard the speed of thy advancement.

For though the least in the kingdom of heaven be happy enough, where every vessel is filled to the brim:

Yet to enlarge our capacity but to the least degree higher, deserves the busiest diligence of our whole life.

Shall the industrious bee endure no rest; but fly, and sing, and labour all the day?

Shall the unwearied ant be running up and down, to fetch and carry a few grains of corn?

And shall we, for whom all nature so faithfully works, and almost tires itself in a perpetual motion;

For whom the tender providence of God commands even His angels to watch and pray!

For whom the adored Jesus came down from heaven, and spent a whole life in continual labours!

Shall we sleep on in a drowsy sloth, and hardly stir a finger to help ourselves?

Awake, my soul, awake! and chide thy sluggish thoughts, and let their stupid folly plainly know,

We have a store to provide as well as ants, and infinitely richer than their poor hoards.

We have a work to do as well as bees, and infinitely sweeter than all their honey.

What can so nobly enrich an immortal soul, as still to be gathering a stock for eternity?

What can so highly delight one that every day improves, as daily to see the increase of his hope?

O blessed hope, be thou my chief delight, and the only treasure I covet to lay up.

Be thou the quickening life of all my actions, and sweet alloy of all my sufferings.

So shall I never refuse the meanest labours, whilst I look to receive such glorious wages.

So shall I never repine at any temporal loss, whilst I hope to gain such eternal rewards.

Glory be, *etc.*

As it was, *etc.*

PSALM XCI.

But oh! it is not so much our sloth undoes us, as the imprudent choice in applying our diligence.

Many, alas, take pains enough: many perplex themselves too much.

See how the busy toilers of the world are chained perpetually like slaves to their work.

How early they rise, and late go to sleep, and eat the bread of care and sorrow.

See how the hardy soldiers follow their prince, through a thousand difficulties and dangers.

See how the venturous mariners expose their lives over stormy seas, into barbarous nations.

And why all this, poor ill-advised wretches! but to fetch, perhaps, a little fish or spice?

To gain a few pence, or some petty honour, which others oftener more share in than themselves.

O bounteous Lord, how easy are Thy commands, how cheap hast Thou made the purchase of heaven!

Half these pains would make us saints; half these sufferings canonize us for martyrs:

Were they devoutly undertaken for Thee; and the higher enjoyment of Thy glorious promises.

Thou bidst us not freeze under the polar-star; nor burn in the heats of the torrid zone.

But proposest a sweet and gentle rule; and such as our nature itself would choose:

Did not our passions strongly mislead us, and the world about us distract our reason.

Thou bidst us but wisely love ourselves, and attend above all things our own true happiness.

Thou bidst us value even this world as much as it deserves, since it is the school that breeds us up to the other.

Only we are forbidden to be wilful fools, and prefer a short vanity before eternal felicity.

O the mild government of the King of Heaven! this we can do, whatever else we are doing.

This we can do, even whilst we sit still, and only move our thoughts towards Thee.

Nay, then, we best perform this best of works, when all our powers are quiet in Thee.

Yet let not this, Thy facile sweetness, dearest Lord, be abused by us to a wanton neglect.

But make us to love Thee so much more; as Thou more discoverest the excess of Thy love.

Glory be, *etc.*

As it was *etc.*

Ant. Too often are we, *etc.*

HYMN XXVIII.

My soul! what's all this world to thee,
This world of sin, and woe;
Where only sense can taste its sweets,
And those unwholesome too?

Truth is thy food, truth thy delight,
  Which cannot here be free;
Thy mind was born to know, and love,
  What this life ne'er can see.

Malicious world! how dost thou lay,
  And cover thy false baits?
Here those of pleasure, there of gain;
  Each for our ruin waits.

Unhappy we! it is our fault,
  'Tis we our life abuse;
The world presents a furnish'd shop,
  And we the tools misuse.

So have I seen a little child,
  If nurse but turn her eye,
Instead of haft, take hold o'th' blade,
  And cut itself and cry.

This little child, alas, am I,
  Self-will'd, self-wounded too;
But, Lord, turn not thy face away,
  Lest I myself undo.

O make me still so use this world,
  That I the other gain:
O make me so the other love,
  That this its end attain.

Its end to breed up souls for heav'n,
  Then be itself new dress'd:
No more corruption, no more change,
  But one perpetual rest.

To Father, Son, and Holy Ghost,
  The undivided Three,
One equal glory, one same praise,
  Now, and for ever be. *Amen.*

Lesson. 1 Thessal. v.

THE day of the Lord so cometh as a thief in the night; therefore, let us not sleep as do others; but let us watch and be sober. For God hath not

appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that whether we wake or sleep, we should live together with Him.

Antiphon.

We have here no abiding city, but we seek Jerusalem above, the eternal mansion of bliss.

V. Jesus came down to give us a glimpse of it,
R. And made his own life the chart to direct us to it.

Let us Pray.

O God, Whose eternal Providence has embarked our souls in the ship of our bodies, not to expect any port of anchorage on the sea of this world, but to steer directly through it to Thy glorious kingdom! Grant us, we beseech Thee, that daily reflecting with what care and unwearied diligence the wretched adventurers for all sorts of vanities pursue, round about us, their desperate courses, we may heartily feel ourselves confounded with just reproach, who knowing our engagements on so important a voyage, yet take so little pains to perform it. Preserve us, O Lord, from the dangers that on all sides assault us, and keep our affections still fitly disposed to receive Thy holy inspirations; that being carried sweetly and strongly forward by Thy holy Spirit, we may happily arrive at last in the haven of eternal salvation, through our Lord Jesus Christ Thy Son, Who, *etc.*

Vouchsafe us, *etc.* as in *Sunday Compline.*

THE

OFFICE OF

OUR BLESSED SAVIOUR.

This to be said on all the Feasts of Our Saviour, as *Christmas*, *New-year's Day*, etc., on all the Sundays of *Advent*, and on other occasional commemorations of the great benefits we receive by Him, according as any one's particular devotion may direct.

Upon all the Festivals of our Lord there is a particular Invitatory, that is to be recited with its Psalm; and three particular Antiphons, that is, one for each of the Psalms, both at Matins and Vespers; as also another Antiphon, which is for the Canticles of Zachariah and B. Mary, called Benedictus and Magnificat, with a proper Versicle, Responsory, and Collect; omitting those here set down.

But if any shall choose to say our Saviour's Office sometimes on days to which it is not appro-

priated, or think the particular ones too troublesome; the common Invitatory, Antiphons, Responsories, and Prayers in this Office set down, shall then be used.

The Psalms, Lessons, Hymns, and all the rest, are the same on all occasions.

Matins, or Morning Prayer.

¶ The *Introduction* to be said as in the office of Sunday at Morning Prayer.

INVITATORY.

To day let us adore our God that redeemed us.
To day let us adore our God that redeemed us.

PSALM XCII.

BRING to our Lord, all you His servants; bring to our Lord the sacrifice of praise; bring to our Lord, all ye nations of the earth, bring hymns of glory to His great Name.

To day let us adore our God that redeemed us.

He is our God, and we His people, created by His goodness to be happy for ever. He is our Redeemer, and we His purchase, restored by His death to a better eternity.

To day let us adore our God that redeemed us.

Let us learn of Him, and He will teach us His ways; let us follow Him, and we shall walk in the light; for the law and its types were given by Moses; but grace and truth came by Jesus Christ.

To day let us adore our God that redeemed us.

Come, let us ascend to the House of our Lord, where He is truly worshipped, and celebrate this day

with a holy joy, imploring His mercy for all we need, and blessing His bounty for all we have.

To day let us adore our God that redeemed us.

Glory be, *etc.*

As it was, *etc.*

To day let us adore, etc.

To day let us adore, etc.

HYMN XXIX.

Jesu, Who from Thy Father's throne,
To this low vale of tears cam'st down,
In our poor nature drest!
O may the charms of that sweet love,
Draw up our souls to Thee above,
And fix them there to rest.

Jesu, Who wert with joy conceiv'd,
With joy wert born, while no pain griev'd
Thy mother's virgin womb:
O may we breed, and bring Thee forth,
In our glad hearts, for all is mirth
Where Thou art pleas'd to come.

Jesu, Whose high and humble birth,
In heaven the angels, and on earth,
The faithful shepherds sing;
O may our hymns, which here run low,
Shoot up aloft, and fruitful grow,
In the eternal spring.

Jesu, how soon didst Thou begin
To bleed, and suffer for our sin
The circumcising knife?
O may Thy grace, by making good
Our souls' just cause 'gainst flesh and blood,
Cut off that dangerous strife.

Jesu, Who tookest that heavenly Name,
Thy blessed purpose to proclaim,
Of saving lost mankind!
O may we bow our heart, and knee,
Bright King of Names, to glorious Thee,
And Thy hid sweetness find.

Jesu, Who thus began'st our bliss,
Thus carried'st on our happiness!
To Thee all praise be paid.
O may the great mysterious Three,
For ever live, and ever be
Ador'd, belov'd, obey'd. *Amen.*

Antiphon.

Blessed be the mercy of our God, Who hath left no way untried that could possibly recover us.

PSALM XCIII.

Come now, and hear, ye that fear the Lord, and I will tell you what He has done for my soul.

Hear, and I will tell you what He has done for yours, and the wonders of His bounty towards all the world. When we lay asleep in the shades of darkness, of nothing His mighty Hand awaked us into being.

Not that of stones, or plants, or beasts, over which He has made us absolute lords;

But of an accomplished body, and immortal spirit, little inferior to His glorious angels.

He printed on our souls His Own similitude; and promised to our obedience His Own felicity.

He endued us with appetites to live well and happily, and furnished us with means to satisfy those appetites.

Creating a whole world to serve us here, and providing a heaven, the purchase of His Own merits, to glorify us hereafter.

Thus didst Thou favour us, O infinite goodness! but we, what return did we make unto Thee.

Blush, O my soul, for shame at so strange a weakness; and weep for grief at so extreme an ingratitude.

We childishly preferred a trivial apple before the law of our God, and the safety of our own lives.

We fondly embraced a little present satisfaction before the pleasure of Paradise, and eternity of heaven.

Behold the unhappy source of all our miseries, which still increased its streams as they went further on:

Till they at last exacted a deluge of justice, to drown their deluge of iniquity.

And here, alas, had been an end of man; a sad and fatal end of the whole world:

Had not our wise Creator foresecn the danger, and in time prevented the extremity of the ruin.

Reserving for Himself a few choice plants to replenish the earth with more hopeful fruit.

Yet they quickly grew wild, and brought forth sour grapes, and their children's teeth were set on edge.

Quickly they aspired to an intolerable pride; of fortifying their wickedness against the power of heaven.

Justice was now provoked to a second deluge, and to bring again a cloud over the earth.

But mercy discovered a bow in the cloud, and our faithful God remembered His promise.

Allaying their punishment with a milder sentence, only scattering them from the place of their conspiracy.

Which yet His providence turned into a blessing, by making it an occasion of peopling the world.

Still their rebellious nature disobeyed again, and neither feared His judgments, nor valued His mercies.

But with a graceless emulation propagated sin, as far as His goodness propagated mankind.

Then He selected a private family, and increased and governed them with a particular tenderness.

Giving them a law by the hand of angels, and engaging their obedience by a thousand favours.

But they neglected, too, their God and heaven, and fell in love with the ways of death.

When Thou hadst thus, O dearest Lord, tried every remedy and found our disease beyond all cure:

When the light of nature proved too weak a guide, and the general flood too mild a correction:

When the miracles of Moses could not soften their hearts, nor the law of angels bring any to perfection:

When all was reduced to this desperate state, and no imaginable hope left to recover us:

Behold the Eternal Wisdom finds a strange expedient of salvation, the last and highest instance of Almighty love.

Himself he resolves to clothe with our flesh, and come down among us to die a cursed death, and bear our sins in His Body on the Tree.

Wonder, O my soul, at the mercies of Thy Lord, how infinitely transcending even our utmost wishes.

Wonder at the admirable providence of His councils, how exactly fitted to their great design.

Had He been less than God, we could never have believed the sublime mysteries of His heavenly doctrine, especially those of His Incarnation, and our redemption.

Had He been other than man, we must needs have wanted a suffering Redeemer, as well as the powerful motive of His holy example.

Had he been only God, He could never have died upon the Cross, or suffered the least of those afflictions He so gloriously overcame.

Had He been merely man, His sufferings had wanted their infinite merit, and He could never have overcome those infinite afflictions He so patiently suffered to accomplish our redemption.

O blessed Jesu! both these Thou art in Thyself; be Thou both these to us.

Be Thou our God, and make us adore Thee; be Thou our Leader, and make us to follow Thee.

Glory be, *etc.*
As it was, *etc.*

Ant. Blessed be the mercy, *etc.*

Antiphon.

Lord, Thou not only offerest us salvation, but layest in means beforehand to make us accept it.

PSALM XCIV.

Soon as the blest decree was made of sending the Son of God to redeem mankind,

Immediately His goodness was ready to come amongst us, had our ungracious world been ready to receive Him.

But we are as yet too gross and sensual, and utterly incapable of so pure a law.

We are immersed in cares and pleasures, and wholly indisposed for so perfect an obedience.

While we were thus unfit for Thee, O Thou God of pure and perfect holiness!

Thou graciously wert pleased to stay for us, and all that time prepare us for Thy presence.

From the beginning entertaining us with hope, and through every age confirming our faith.

How early, O my God, didst Thou engage to relieve us: "The seed of the woman shall bruise the serpent's head."

How often didst Thou repeat Thy promise to Abraham: "In thy seed shall all the nations of the earth be blessed."

How many ways did Thy mercy invent; by unquestionable tokens to give notice of Thy coming.

Behold a virgin shall conceive, and bear a Son, and His name shall be called Emanuel.

There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.

And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding.

The spirit of council and might; the spirit of knowledge, and the fear of the Lord.

The Lord thy God shall raise up unto thee a prophet of thy brethren, like unto me; unto him shall ye hearken.

But thou, Bethlem Ephratah, though thou be little among the thousands of Judah; yet out of thee shall He come forth unto me that is to be the Ruler in Israel;

Whose goings forth have been of old, even from the days of eternity.

Hark, how the Almighty Father introduces His Son; commanding first all the angels of God to worship Him.

Thou art my Sou. my dearly beloved Son; this day have I begotten Thee: Thou art my Son, and I will be Thy Father.

I will give Thee the Heathen for Thine inheritance; and the uttermost parts of the earth for Thy possession.

And is it a light thing that Thou shouldst be my servant, to raise up the tribes of Jacob, and restore the preserved of Israel?

I will give thee for a light to the Gentiles, that Thou mayest be my salvation to the ends of the earth.

Hark how the ancient prophets rejoice in the Messias, and in soft and gentle words foretel His sweetness.

He shall come down as rain into a fleece of wool; and as drops of dew distilling on the earth.

He shall feed His flocks like a shepherd; and gently lead those that are with young.

He shall gather His lambs with His arms, and carry them in His bosom.

The bruised reed shall he not break, nor quench the smoking flax.

Righteousness and peace shall flourish in his days; and of His kingdom there shall be no end.

Then shall the eyes of the blind be opened; and the ears of the deaf be made to hear.

Then shall all the tongues of the dumb be loosened; and the lame man shall leap as a hart.

Thus did Thy holy prophets prophesy of Thee; thus did Thy children sing Thy praises.

Blessed be the Lord our God, Who only doth wondrous things; and blessed be the name of His Majesty for ever.

His dominion shall reach from the one sea to the other, and from the river to the ends of the world.

They who dwell in the wilderness shall kneel before Him, and His enemies shall lick the dust.

The kings of Tarshish and of the Isles shall bring presents; the kings of Sheba and Saba shall offer gifts.

Yea, all kings shall fall down before Him; all nations shall serve Him.

He shall spare the simple and needy when he crieth; the poor also, and him that hath no helper.

He shall redeem their soul from deceit and violence; and precious shall their blood be in His sight.

And He shall live; and to Him shall be given of the gold of Arabia; prayer also shall be made to Him continually, and daily shall He be praised.

O Thou eternal King of Heaven, make good to Thy servants these happy predictions.

So rule us here that we may obey Thy grace; so favour us hereafter that we may enjoy Thy glory.

Glory be, *etc.*

As it was, *etc.*

Ant. Lord, Thou not only, *etc.*

Antiphon.

All's one to Thee, O mighty Love! whether joy or sorrow, so mankind be but saved.

PSALM XCV.

'Twas not Thy joys alone, O dearest Lord, that Thou inspiredst into Thy holy prophets.

But Thou revealedst to them Thy sorrows too; and commandedst to publish them with tender care:

That they not only should speak Thy words; but the more to affect us, put on Thy person.

O let our eyes run down with water, and our hearts faint away with grief.

While we remember the suffering of our Lord, and hear His sad complaints.

I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not My face from spitting.

My enemies whisper together against me, and say, when shall He die, and His name perish?

My familiar friend that did eat of My bread, has lifted up his heel against Me.

But Thou upholdest Me, O Lord, and settest Me before Thy face for ever.

They compassed me about with words of malice; and fought against Me without a cause.

They rewarded Me evil for good, and hatred for My love.

Yet turned I not away from them that reproached Me; nor even from them that spat on my face.

Behold, I am poured forth like water; I am taken away as a shadow when it declineth.

My heart within me is as melted wax, and all my bones are out of joint.

My strength is dried up like a potsherd; and My tongue cleaveth unto the roof of My mouth.

I expected some to pity Me, and behold there was none: I looked for comforters; but I found not one.

My God, my God, how far hast Thou forsaken Me! Thou hast even brought Me into the dust of death.

Our fathers called to Thee; and were delivered; they trusted in Thee, and were not forsaken.

But I am a worm, and no man; a reproach of men, and despised of the people.

All that see Me laugh Me to scorn; they shoot out their lips, they shake the head, saying:

He trusted in the Lord, let Him deliver Him; let Him deliver Him, seeing He delighted in Him.

Be not far from Me, for trouble is near; for there is none to help Me.

The assembly of the wicked have enclosed Me, and pierced My Hands and Feet.

I may tell My Bones; they look and stare at Me.

They parted My garments among them, and cast lots upon My vesture.

They gave Me gall for My meat; and in My thirst they gave Me vinegar to drink.

All these sad things O Lord, Thy prophets foretold: to prepare our faith for such incredible, such exorbitant truths.

All these, indeed, they expressly foretold. But ah! could there be found such wretches as would ever act them?

Yes, O my Lord! Thine Own selected nation conspired against Thee: and with innumerable affronts most barbarously they murdered Thee.

This, too, even this, Thy cruel death, Thou plainly foreshewedst: The inhabitants of Jerusalem shall look upon Me whom they have pierced.

But O ye holy prophets! what was the dismal cause *That shed the blood of this spotless Lamb? * That shed, *etc.*

"He had," they quickly answer, "done no iniquity; nor could any guile be found in His mouth.

"But He was smitten for the sins of the people; and taken away from the land of the living

"He delivered Himself up unto death, and was numbered with the wicked: He bore the sins of many, and prayed for His persecutors.

"All we, like sheep, have gone astray; we have

turned every one to his way; and the Lord hath laid on him the iniquity of us all.

"He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes are we healed."

O blessed Jesu, Who tookest upon Thee our infirmities, to bestow on us Thine Own perfections!

Heal us, Thou great Physician of our souls, and let us sin no more, lest a worse thing come upon us.

Heal us by the mystery of Thy holy Incarnation, and the meekness of Thy humble birth.

Heal us by the precious blood of Thy circumcision, and the sweet and ever-blessed name of Jesus.

Heal us by Thy gracious manifestation to the Gentiles, and the powerful influence of all Thy miracles.

Heal us by the exemplary obedience of Thy presentation in the Temple! heal us by the sovereign balsam of Thy Passion.

Heal us by the joys of Thy victorious Resurrection, and the triumph of Thy glorious Ascension.

Heal us by the memory of Thy blessings; heal us by the memory of this day's mercy.

Heal us, Thou great Physician of our souls, and let us sin no more, lest a worse thing befal us.

Glory be, *etc.*

As it was, *etc.*

Ant. All's one to Thee, *etc.*

Our Father, *etc.*

First Lesson. Isa. xi.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and he shall not judge after the sight of the eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the

poor; and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them. For the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign to the people; to it shall the Gentiles seek, and his rest shall be glorious.

Responsory.

Thus, holy Jesus, did the ancient prophets foretel Thy perfections, and the blessed changes Thy doctrine should produce; the cruelty of the proud should be softened into meekness, and the innocency of the weak be protected by the strong, and peace and charity flourish over the world. **This was Thy wise and gracious design to make us happy, by making us holy.* Thou Who hast planted the seeds of all these effects; O give the increase; that we may gather the fruits. Defend the good, and rebuke the wicked; and fill the earth with Thy knowledge, that all discord and animosity may utterly cease, and justice and equity govern our lives. * *This was*, etc.

Second Lesson. Heb. i.

God, Who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken to us by His Son, Whom He hath appointed heir of all things, by Whom also He made the worlds; Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right-hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels, said He, at any

time, Thou art my Son, this day have I begotten Thee. And again, I will be to Him a Father, and He shall be to me a Son? And again, when He bringeth in the first-begotten into the world, He saith, and let all the angels of God worship Him. And of the angels He saith, who made His angels spirits, and His ministers a flame of fire. But unto the Son He saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath annointed Thee with the oil of gladness above Thy fellows. And Thou, Lord, in the beginning, hast laid the foundation of the earth, and the heavens are the works of Thine hands; they shall perish, but Thou remainest, and they shall all wax old as doth a garment: and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail.

Responsory.

Live, glorious Jesu, and reign for ever, eternal King of Heaven and earth; may all the blessed above perpetually adore Thee, and all Thy servants here continually praise Thee; * *And every tongue confess, that Thou, O Lord, art most high in the glory of God the Father, Alleluja.* Thou wert obedient to death, even the death of the Cross, wherefore God hath exalted Thee, and given Thee a name above every name, that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and of things under the earth. * *And every tongue,* etc. *Alleluja.*

Third Lesson. Ephes. i. 3.

Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He

hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children, by Jesus Christ to Himself, according to the good pleasure of His will, to the praise and glory of His grace, wherein He hath made us accepted in the Beloved. In Whom we have redemption through His blood, the forgiveness of sins according to the riches of His grace; wherein He hath abounded towards us in all wisdom and prudence; having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are in earth.

Responsory.

Lord, what are we that Thou shouldst thus regard us? Thou hast chosen us in Thy Son before the world began, and freely predestinated us into the adoption of Thy children. That we should be holy and immaculate, in this light, in charity. Thou hast made us heirs of Thy kingdom, and co-heirs with Christ. * *O happy we, if we forget not these mercies; but labour with Thy grace, by good works, to make sure our election!* Thou hast redeemed us by the Blood of Jesus, and given us in Him remission of our sins: to the glory of His grace, by which He has made us gracious in Himself. Thou hast by Him revealed to us the secrets of Heaven, and promised to restore us to holiness and happiness, and replenish with our souls the vacant seats among the glorious angels. * *O happy we*, etc.

Glory be, *etc.*

As it was, *etc.*

Te Deum Laudamus.

We praise Thee, O God, *etc.*

Glory be to God on high, *etc.*

Lauds.

V. O God, make speed, *etc.*, as at *Sunday Lauds.*

Antiphon.

Bless the Lord, O my soul, and all that is within me, praise His holy name.

PSALM XCVI.

Praise the Lord, all ye nations of the earth; praise Him with the voice of joy and thanksgiving.

Praise Him with the well-tuned strings of your hearts; praise Him with the sweetest instrument, Obedience.

Let every one that pretends to felicity, sing immortal praises to the God of our salvation.

He is our full and all-sufficient Redeemer; He has perfectly finished what He graciously undertook.

For all our trespasses He made satisfaction; for all our forfeitures He has paid the ransom.

We, by disobedience, were banished from paradise; and He has received us to His Own kingdom.

We wandered up and down in the wilderness of error; and He has guided us into the ways of truth.

We were by nature the children of wrath; and He has mediated our peace with His offended Father.

We were become the slaves of sin; and He has bought our freedom with His Own Blood.

We were in bondage to the dominion of Satan; and He has overcome him, and confined his power.

We were in danger of sinking to hell; and He has saved us from that bottomless pit.

The gates of heaven were shut against us: and He went up Himself and opened them to all believers:

Dissolving for ever the terrors of death, and rendering it now but a passage into life.

O dearest Lord, Who madest us when we were not, and restoredst us again when we had undone ourselves:

Who wouldst at any rate redeem us from misery; at any rate procure our felicity!

How came we wretches to be so considered! How came we sinners to obtain such favour!

That from Thy throne of glory, where seraphims adored Thee, Thou shouldst descend on our earth, where slaves affronted Thee.

That Thou shouldst lead a life of poverty and labour, and die a death, with shame and sorrow.

That Thou shouldst do all this for such worms as we; without the least concern or benefit to Thyself.

Only to raise us up from our humble dust, and set us to shine with Thy glorious angels.

O infinite Goodness, the bounteous Author of all our hopes, and strong Deliverer from all our fears,

What shall we say to this Thy excessive charity! What shall we render for these Thy unspeakable mercies?

We search over all we have, and find nothing to return Thee, but what Thyself hast freely given us.

We search over all Thou hast given us, and find nothing Thou expectest; but that we use Thy gifts to make ourselves happy.

O may our souls perpetually bless Thee: and every minute of our time be spent in Thy service.

Let us not live, O Lord, but to love Thee: nor breathe, but to speak Thy praise; nor be at all but to be all Thine.

Glory be, *etc.*

As it was, *etc.* Alleluja.

PSALM XCVII.

Sing on, my soul, the praises of Thy Lord; sing on with fresh attention the mercies of Thy God;

Whose wisdom has contrived so compendious a method to redeem mankind by one short word.

He saw the only cause of all our ruin was our love misplaced on this present world.

He saw the only remedy of all our misery was to fix our love on the world to come.

This, therefore, was His great intent; and in this concentred He all His merits:

To change the bias of our wrong-set hearts, by establishing amongst us new motives of charity;

By revealing to us the mystery of His sufferings, before not known to angels, and thence discovering the highest motives of love.

Such as might strongly incline our affections, and efficaciously draw us to love our true good:

Such as might gain by degrees upon all mankind, and render salvation easy and universal.

For this He came down from His Father's bosom, to shew us the rules of eternal life, the purchase of His blood.

That we might firmly believe those sacred truths, which God Himself, with His Own mouth, had told us.

For this He also conversed so long on our earth, to encourage and provoke us by His Own example;

That we might confidently embrace those unquestionable virtues, which God Himself in His Own Person had practised.

For this He endured those sharp and many afflictions; and became at last obedient even to death, so making atonement for our sins.

That we might patiently hence suffer whatever should befal us; when God Himself was so treated by His creatures.

For this He often preached of the joys of heaven, and set them before us in so clear a light;

That seeing so rich a prize hang at the race's end, we might run and strain our utmost force to gain it.

For this He ordained the mysteries of grace, and left us a sacrifice made up of mercies,

That He might breed and nourish us in the life of charity, and ravish our hearts with the sweetness of His presence.

For this He established a perpetual Church, and sent the Holy Ghost to inspire and govern it:

That it might flourish for ever in truth and sanctity, and plant the same heavenly seed over all the world.

For this He assumed those strange, endearing names of Friend, and Brother, and Spouse to us wretches;

Doing far more for us than all those names import; far more than all our hearts can wish.

Blessed, O glorious Jesu! be the wisdom of Thy mercy, that hast found so sweet and short a way for us (though painful to Thee) to save us.

Thou art, O Lord, the cause of our love, and love the cause of our happiness.

By love we fulfil all Thy commands; and by making us love Thou fulfillest all Thy Father's.

By love we are reconciled from enemies to friends; by love we are translated from death to life.

By love we are delivered from the fear of hell; by love we are adopted to be heirs of heaven.

By love we are disposed for that blissful vision; by love we are secured of the enjoyment of our God:

Who by the sole perfection of His Own free goodness, * *Can never deny Himself to any that love Him.* * *Can never*, etc.

Else would their very loving Him be the cause of their misery; since the misery of a soul is the want of what it loves.

Thus, Lord, whatever Thy holy books record of Thee, in expressions suited to our low capacities;

Whatever they say of Thy wonderful Conception and Birth; whatever they relate of Thy holy life or meritorious death;

Whatever they tell of Thy glorious Resurrection or triumphant Ascension into heaven;

Whatever they teach of the corruption of our sinful nature, and of the new principle of life, by the inspiration of Thy Holy Spirit;

Whatever they speak of Thy intercession for us at

Thy Father's Right Hand; and of the heavenly sanctuary and altar;

Whatever we read in them of the Resurrection of the Dead, of the Judgment to come, and of Thy kingdom both in heaven and earth;

Lastly, whatever they say of Thy restoring all things, and repairing again the ruins of mankind;

All is exactly verified by this one line; which may our thankful hearts repeat with joy:

* *Heaven is attained by love alone; and love alone by Thee.* * *Heaven is*, etc.

Glory be, *etc.*

As it was, *etc.* Alleluja.

PSALM XCVIII.

Still, O my soul, let us sing a few lines more to Him Whose mercies are no fewer than infinite.

To Him Whose pity took us by the hand, and kindly led us into His Own light:

To Thee, O blessed Jesus, our Lord and our God! Who alone art the source of all our happiness.

The world, till Thou camest, sat wrapt in darkness; and few discerned so much as a shadow of Thee.

They followed their appetite of sense and humour, and placed their felicity in being prosperous here;

Little considering the life to come; but less the joys that entertain that life.

This was, alas! their miserable state; and, worse than this, they had no power to help it.

How could they believe what they never heard; or love what they never believed?

How could they desire what they never loved; or be glad to receive what they never desired?

'Twas Thou, O Lord, first taughtest us our true end, the blissful vision of the eternal Deity.

'Twas Thou first taughtest us the true means to

attain that end, by a hearty love and desire to attain it.

O the blest changes which Thy hand has wrought; O the happy improvements Thy coming has produced!

Now every woman and illiterate man can discourse familiarly of the highest truths.

The creation of the world, and the fall of Adam; the incarnation of God, and the redemption of man:

The mystery of the Trinity, and the miracle of the Resurrection; the Day of Judgment, and the state of eternity:

All these we know; but it was Thou, O Lord, Who taughtest us, and didst, by Thy holy Church and Word, first spread them over the world.

Now Thou hast opened our eyes, we plainly see
* *What unassisted nature could never have reached.*
* *What unassisted*, etc.

We see the framing right our affections here is both the cause and measure of our happiness hereafter.

If we supremely esteem the goods of the future life, we shall find them there and be happy.

If we love heaven with our whole soul, and press on strongly with all our force,

We shall enter into its glories with a strange, surprising delight, and possess them for ever and ever in a perpetual ecstacy.

We see our souls are made to know, and perfect themselves by the worthiest object.

We see their nature is free and unconfined; and nothing can fill them but that which is infinite.

All other knowledges enlarge our faculties, and breed new desires to know still more;

Which if unsatisfied, we are yet miserable, since none can be happy who want their desire.

Only the sight of God fills us to the brim, and infinitely overflows our utmost capacities.

It fills and overflows all the powers of our souls with joy and wonder, and unconceivable sweetness.

O blest and glorious sight, when will the happy day appear, and open to my soul that beauteous prospect?

When, dearest Lord, shall I see Thee face to face? When shall I heartily at least desire to see Thee?

Thou art my full and high felicity, and only and alone sufficient for me.

O make me ardently love Thee, that I may eagerly desire Thee; and eagerly desire Thee, that I may enjoy Thee in all the transports of Divine love.

Glory be, *etc.*

As it was, *etc.* Alleluja.

Ant. Bless the Lord, O my soul, *etc.*

The Lesson. Ephes. iii. 20.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

HYMN XXX.

Sweet Jesu! why, why didst Thou love
  Such worthless things as we?
Why is thy heart still towards us,
  Who seldom think on Thee?

Thy bounty gives us all we have;
  And we Thy gifts abuse:
Thy bounty gives us ev'n Thyself:
  And we Thyself refuse.

And why, my soul, why do we love
  Such wretched things as these;
These that withdraw us from our Lord,
  And His pure eyes displease?

Break off, and be no more a child,
  To run, and sweat, and cry,
While all this stir, this huge concern,
  Is only for a fly.

Some silly fly, that's hard to catch,
  And nothing when 'tis caught:
Such are the toys, thou striv'st for here,
  Not worth a serious thought.

Break off, and raise thy manly eye
  Up to those joys above:
Behold all those thy Lord prepares,
  To woo, and crown thy love.

Alas! dear Lord, I cannot love,
  Unless Thou draw my heart;
Thou who so kindly mak'st me know,
  O make me do my part.

Still do Thou love me, O my Lord,
  That I may still love Thee:
Still make me love Thee, O my God,
  That Thou may'st still love me.

Thus may my God, and my poor soul,
  Still one another love:
Till I depart from this low world,
  T'enjoy my God above.

To Thee, Great God, to Thee alone,
  One Co-eternal Three,
All power and praise, all joys and bliss,
  Now, and for ever be.

Then, all Proper (as in Festivals); Else as follows:

Antiphon.

Blessed be Thy holy Name, O glorious Son of God! and blessed be Thy mercy for ever. Thou hast perfectly fulfilled all that Thy prophets foretold, and infinitely transcended all the wonders they admired. Thou hast done enough to convince us

into faith, and suffered abundantly to inflame us with Thy love.

Benedictus, as in *Sunday Lauds.* Then repeat this *Antiphon:* Blessed be Thy, *etc.*

V. Blessed be Thy glorious Name, O Thou Son of God.

R. And blessed be Thy mercy for ever. Alleluja.

Let us Pray.

Most gracious Lord, Who hast so loved the world, that Thou gavest Thyself to redeem it, and humbly tookest upon Thee our low nature, that Thou mightest suffer as man for the sins of men, and in it familiarly teach us the truth of our salvation; and mightest invincibly also fortify us against all persecutions, and efficaciously draw us after Thee into Thine Own kingdom, by Thy holy life, and precious death, and glorious resurrection; Grant, we beseech Thee, that we may so meditate on these Thy infinite mercies, and do Thou so fill our souls with the memory of this wonderful love, as we may live in Thy obedience, die in Thy favour, and rise again to rejoice with Thee for ever in Thy glory, Who with the Father and the Holy Ghost, livest and reignest, God and King, world without end. *Amen.*

Commemorations, etc., as in *Sunday's Office.*

Vespers, or Evening Prayer.

¶ In the name of the Father, and of the Son, and of the Holy Ghost, *etc.*, as at *Sunday Vespers.*

Antiphon.

Thy judgments, O Lord, we confess are just; but deal, we beseech Thee, with Thy servants in mercy.

PSALM XCIX.

Lift up thy voice, O Jerusalem, and be not afraid; say unto the cities of Judah, Behold your God.

Behold the Lord your God is come with a strong hand; His reward is with Him, and His work before Him.

He is come to bring redemption to all the world, and graciously offers it first to you His people.

But ye refused the Holy One, and the Just, and desired a murderer to be granted to you.

Hark with how sweet and elegant compassion Thy kind Redeemer complains of Thy ingratitude:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them who are sent to Thee!

"How often would I have gathered Thy children together, as a hen doth her chickens under her wings, and thou wouldest not."

Hark with how tender and charitable a reproof Thy Lord unwillingly withdraws from Thee His favour:

"O hadst thou known, even thou, at least in that thy day, the things which belonged unto thy peace! But now they are hid from thine eyes."

Hearken, however, once more; and if His kindness cannot move thy love, He will try how His anger will work upon Thy fear.

Hearken, then, and tremble at those terrible threatenings, with which thy provident Lord forewarns thee of thy danger:

"Gird thee with sackcloth, O Jerusalem, and lie down in ashes; cover thee with mourning, and bitterly lament:

"For the days shall come upon thee that thine enemies shall cast a trench about thee, and shall compass thee round, and keep thee in on every side:

"And shall lay thee even with the ground, and thy children within thee; and they shall not leave

in thee one stone above another, because thou knewest not the time of thy visitation.

"Thy people shall be slain by the edge of the sword; and shall be led as slaves into all countries.

"They shall wander up and down without king or prince; they shall mourn without sacrifice or altar.

"And Jerusalem shall be trodden under feet by the Gentiles, till the fulness of nations be accomplished."

But how long, Lord, holy and merciful; how long! wilt Thou be angry with them for ever?

Hast Thou not said, he that scattereth Israel shall gather them again, and keep them as a shepherd does his flock?

Remember Thy ancient promises, O Lord, and save the remnant of Thy once-beloved Israel.

Let them yet have hope in Thee; for with Thee is mercy, and with Thee is plenteous redemption: O Lord, redeem Israel from all their iniquities.

Take away the veil from before their eyes, that they may see Thy truth and embrace it.

Take away the hardness of their stony hearts, that they again may be thy people, and Thou again their God.

Then shall they lay aside the garment of mourning, and put on the brightness which comes from Thee.

They shall celebrate the jubilee of this their greatest deliverance; and every one sing in that day of joy, saying,

Come, let us ascend to the house of the Lord; let us learn His ways, and He will teach us His paths.

As it was our wickedness to go astray from our God; so now being returned, let us seek Him ten times more.

Too late have we known Thee, O thou ancient Truth! too late have we loved Thee, O Thou desired of all nations!

We were misled by the error of our forefathers; we were abused by our own blind passions.

The kingdom we expected deserved not that name; a short, vain, and troublesome prosperity.

Thy dominion, O Lord, is holiness and peace; and of Thy kingdom there shall be no end.

Such was the kingdom Thou promised to David: "Thy throne will I establish for ever."

Such is the kingdom Thou givest unto Thy servants: "They shall live, and reign with Thee for ever."

O make us love, dear Lord, this eternal kingdom; and all things else shall be added unto it.

O make us love this eternal kingdom, though even nothing else should be added to it.

Glory be, *etc.*

As it was, *etc.*

Ant. Thy judgments, O Lord, *etc.*

Antiphon.

Thou art, O Lord, the true light of the world; they who follow Thee walk not in darkness.

PSALM C.

Rise, holy Spouse of the Son of God! rise, and put on the robes of joy.

Rise, shine, for thy light is come, and the glory of the Lord is risen upon thee.

The Gentiles shall come to thy light, and kings to the brightness of thy rising.

Lift up your eyes round about, and see; they all gather themselves together, they come to thee.

Thy sons come from afar, and thy daughters shall be nursed at thy side.

Then shalt thou see, and flow in abundance; thy heart shall wonder, and be enlarged with gladness.

When the multitudes of the islands shall be con-

verted to Thee; and the strength of the Gentiles submit to Thy laws,

The sons of strangers shall build up thy walls; and their kings shall minister unto thee.

For in my wrath I smote thee; but in my favour I had mercy on thee.

Therefore thy gates shall be open continually; they shall not be shut day nor night.

That men may bring unto thee the forces of the Gentiles; and that their kings may be brought unto thee.

For the nations and kingdoms that will not serve thee shall perish; yea, those nations shall be utterly wasted.

The sons of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet.

And they shall call thee the city of the Lord; the Zion of the Holy One of Israel.

For our Lord shall be thy everlasting light; and the days of thy mourning shall end in glory.

Thy foundation shall be laid on a firm rock; and the gates of hell shall not prevail against thee.

Unto thee shall be given the keys of heaven; and the everlasting doors thereof shalt thou, in the name of the Lord thy righteousness, open.

With thee shall be the tabernacle of God; and He will dwell with thee; and the gates of thy city shall not be shut at all by day.

Thy rock cannot be shaken; thy light can never be extinguished; and even the blind eyes shall be made to behold it.

In thy light shall the abundance of nations walk; and in thy paths shall the lame be made to leap as an hart.

And a highway shall be there, and a plain way; but which the unclean shall not pass over.

For a way shall be made so direct and plain, that

the wayfaring men, though fools, shall not err therein.

It shall be so plain, that all men may come unto thee, and the way of holiness it shall be called.

And the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.

All this we read; all this we firmly believe; for the mouth of the Lord hath spoken it.

Heaven and earth shall pass away; but not one tittle of His word shall pass away, till all be fulfilled.

Many of the sacred prophecies are already fulfilled, abundantly sufficient to assure us of the rest.

Already a virgin hath brought forth a Son, and given Him the gracious name of Jesus.

The wise men of the east have been led to Him by a star, and offered Him gold, and frankincense, and myrrh.

His holy parents have presented Him in the Temple; and the devout Simeon was overjoyed to see Him.

In His tender infancy He fled into Egypt; and the idols fell down, we hear, at the presence of a child.

He passed His private life in peace and meekness, and taught a contradicting people in patience and humility.

He confirmed His doctrine with innumerable miracles, and defended the truth to the last drop of His Blood.

He rose again victoriously from the grave, and ascended in triumph to the right hand of His Father.

And there, O glorious Jesu, mayest Thou sit and reign, till Thy enemies become Thy footstool.

Nor has Thy judgment slept, O dreadful Lord! but with a swift and terrible vengeance crushed them into ruin.

Jerusalem was long since made a heap of stones;

and the children of Thy crucifiers run wandering over the world.

Nevertheless, whilst Thou art thus severe in the predictions of Thy justice, Thou hast not forgot those of Thy mercy.

Thousands of that ungrateful people have acknowledged Thee their Lord; thousands of that perverse generation have submitted to Thy sceptre.

Whole nations of the Gentiles have embraced the faith, and remotest islands received Thy law.

Blessed for ever be Thy name, O Lord; and blessed be the sweetness of Thy mercy.

Who revealest Thyself to those who knew Thee not; and art found of those that sought Thee not.

Who often followest those that flee from Thee; and never refusest any that come unto Thee.

Thou still exactly performest Thy part; but we, ungrateful wretches, how do we comply with ours?

Where is the profit Thou mayest justly require, to answer the care of Thy providence over us?

Thou hast planted us, O Lord, in Thine own vineyard, and fenced us about with Thine Own discipline.

Where is the fruit we should always be bearing; since good works are never out of season?

Of ourselves, alas! we are dry and barren; and our nature, at best, brings forth nothing but leaves.

O Thou in Whom, while we remain, we live; and from Whom divided we instantly die!

Curse not, we humbly beg, these fruitful branches, lest they wither away, and be cast into the fire.

Pronounce not against us that dreadful sentence; Cut them down, why cumber they the ground?

But mercifully cut them off from their wild stock; and graft them into Thyself, the only true vine.

Water, O Lord, our weeds with the dew of heaven, and bless our low shrubs with Thy powerful influence.

So grapes shall grow on thorns, and figs be gathered on thistles.

Glory be, *etc.*
As it was, *etc.*

Ant. Thou art, O Lord, *etc.*

Antiphon.

In Thee, O Lord, is all our hope; have mercy upon the works of Thine Own hands.

PSALM CI.

Rejoice in the Lord, all ye children of Adam; rejoice in the bounty of His free grace;

No longer now confined to a few choice favourites, and the narrow compass of a private family:

He has thrown open the partition-wall, and opened the way of life to all mankind;

That all may believe, and love Him here, and all enjoy and be happy in Him hereafter.

But, O my God, what do we see, when we look abroad into the wide world?

We see the sad effects, but cannot see the cause, why so many kingdoms lie miserably waste, sitting still in the shadow of death.

We know, O Lord, Thy ways are in the deep abyss; and humbly we adore Thy secret counsels:

Only we cannot think of their lamentable condition, without pitying their misery, and imploring Thy mercy.

Some have not yet so much as heard of Thee; and others who have heard refuse to entertain Thee.

Some who have once acknowledged Thee, have quite fallen away; and others reject what they list, and obey by halves.

Many of those who even rightly believe, abuse their holy faith by a wicked life.

Thus the far greatest part of wretched mankind,

whom Thy goodness created in Thine own similitude:

Whom Thy Son redeemed with His precious Blood, and designed to so great and lasting a happiness:

Still fail, alas! of their true end, and die in their sins, as if Thy design, Lord, could be crossed.

Look down, O Lord, and behold from heaven: behold from the habitation of Thy holiness.

Where is Thy zeal, and the sounding of Thy bowels of mercy? Where are Thy promises to Thy beloved Son?

Hast Thou not said, All nations shall adore Him, and that all the people upon earth shall be blessed in Him?

Hast Thou not said Thyself, O glorious Jesu! "When I am exalted I will draw all men unto me"?

Hast Thou not given Thy disciples express commission, to "go into all the world, and preach the Gospel to every creature?"

Remember, O Thou God of everlasting truth! remember, O Thou Author and Finisher of our Faith!

Remember these Thy dear engagements, and graciously accomplish what Thou hast mercifully begun.

Visit, O Lord, Thine Own house first; and thoroughly redress what Thou findest amiss.

Make our lives holy as Thou hast made our faith, and perfectly unite us in the bonds of love.

Kindle in the hearts of kings, and the great ones of the world an heroic spirit to advance Thy glory.

Inflame the hearts of the prelates and priests of Thy Church with a generous zeal for conversion of souls.

Convince them all that it is the end and duty of their place to improve mankind in virtue and religion.

One mercy more we humbly beg; which O! may Thy providence favourably supply.

Prepare, O Lord, the hearts of those that err; and make them apt to receive the truth.

Then choose Thy burning and Thy shining lights; and send them forth over all the world.

Send them, O God of infinite charity! but send them not alone, lest they faint by the way, and miscarry in the end.

Go with them Thyself, and guide them by Thy grace, and crown their labours with Thy powerful blessing.

So shall the humble valleys be raised up, and the stubborn mountains be brought low.

So shall the crooked paths be made straight, and the rough ways smooth and plain.

So shall the glory of God be everywhere revealed; and all flesh shall see it together.

Happy the times when this shall come to pass; happy the eyes that shall see these times.

Come glorious days, when that sun shall shine, which enlightens at once both hemispheres.

Come, holy Jesus, and make those glorious days, and let no cloud overcast them for ever.

Come, and in the largest sense maintain Thy title; be effectually the Saviour of the universal world. *Amen* and *Amen.*

Glory be, *etc.*

As it was, *etc.* Alleluja.

Ant. In Thee, O Lord, *etc.*

The Epistle. Titus ii. 11.

For the grace of God that bringeth salvation hath appeared to all men. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ: Who gave Himself for us, that He might

redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.

HYMN XXXI.

Jesu! Whose grace inspires Thy priests,
To keep alive by solemn feasts,
  The memory of Thy love:
O may we here so pass Thy days,
That they at last our souls may raise,
  To feast with Thee above.

Jesu! behold the wise from far,
Led to Thy cradle by a star,
  Bring gifts to Thee their King;
O guide us by Thy light that we
The way may find and so to Thee
  Ourselves for tribute bring.

Jesu! the pure, the spotless Lamb,
Who to the temple humbly came,
  Those legal rights to pay;
O make our proud, and stubborn will,
Thine, and Thy Church's laws fulfil;
  Whate'er fond nature say:

Jesu! Who on that fatal wood
Pour'dst forth Thy life's last drop of Blood,
  Nail'd to a shameful Cross;
O may we bless Thy love; and be
Ready, dear Lord, to bear for Thee
  All grief, all pain, all loss.

Jesu, Who, by Thine own love slain,
By Thine own pow'r took'st life again,
  And from the grave did'st rise!
O may Thy death our spirits revive,
And at our death a new life give,
  A life that never dies.

Jesu, Who to Thy heaven again
Returnedst in triumph, there to reign,
  Of men, and angels King!
O may our parting souls take flight,
Up to that land of joy, and light,
  And there for ever sing.

All glory to the sacred Three,
One undivided Deity;
All honour, pow'r, and praise:
O may Thy blessed Name shine bright,
Crown'd with those beams of beauteous light,
Its own eternal rays.

Here Proper, as on Festivals: else as follows:

Antiphon.

Come all you nations of the earth, whom the mercy of the Lord hath redeemed; come, and in honour of the Divine Son, sing the Canticle of the blessed Mother. *Alleluja.*

My soul doth magnify the Lord, etc., as at *Sunday Vespers:* then repeat *Ant.*

V. My soul doth magnify the Lord.
R. And my spirit rejoices in God my Saviour.

Let us Pray.

O holy and ever-blessed Jesus, Who being the eternal Son of God, and most high in the glory of the Father, didst vouchsafe for us sinners to be born of an humble Virgin, to be subject to the weakness of a a little Child, to grow up in a life of privacy and labour, to declare Thyself at last the Redeemer of the world, by establishing a perfect law of grace, and confirming it with innumerable miracles, and suffering for it intolerable persecutions, even to death upon the Cross: work in us, we beseech Thee, a due sense of Thy infinite love, that adoring and believing in Thee as our Lord and Saviour, we may trust in Thy infinite merits, imitate Thy holy example, obey Thy commands, and finally enjoy Thy promises, living and reigning with Thee, Who with the Father, and the Holy Ghost, livest and reignest, God blessed for ever, world without end. *Amen.*

V. O Lord, hear, *etc.*

Compline.

V. Our help is in, *etc.* as at *Sunday Compline.*

Antiphon.

Whither, O my God, should we go but unto Thee? For Thou hast the words of eternal life.

PSALM CII.

Retire now, O my soul, from thy common thoughts, permitted to entertain thy less serious hours.

Retire, and call thy wandering fancies home, and speedily range them into peace and order:

That so thou mayest be prepared to hear Thy Lord invite Thee, among the rest, to taste His sweetness.

"Come to me," saith He, "all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.

"For my yoke is easy, and my burden light."

Enough, dear Lord, enough is said, to draw all the world to Thy holy discipline.

What can be offered so agreeable to our natures; too much, alas! inclined to pleasure and profit?

What can be offered so powerfully attractive, as to make our work delightful, and then reward it?

As to propose an employment like the music of churches, devout, and sweet, and gainful to the performers?

Whither, O my God, should we go, but unto Thee? Thou hast the words of eternal life.

Thou art our wisest Instructor to know what to do, and our only Enabler to do what we know.

Thou art the free Bestower of all we have; and faithful Promiser of all we hope.

Thou kindly callest us: O make us gladly hear

Thy voice, and constantly follow it till we come to Thee.

Suffer us no longer to go astray like lost sheep; wandering up and down in our own byways.

Suffer us no longer to be distracted about many things; from Thee, O Lord, Who art but One.

But gather us up from the world into ourselves; then take us from ourselves unto Thee:

There to be ravished with Thy holy embraces; there to be feasted with the antepasts of heaven.

O how unspeakable are thy sweetnesses, O Lord, which Thou hast hid for those that fear Thee:

Which Thou hast partly revealed to those that love Thee, and keep their tastes uncorrupted with the world.

But O, what are they then to those that see Thee, and in that sight see all things else.

To those who rejoice perpetually before Thee, and in that joy find all joys else.

O beauteous truth, which known, enforces love; and loved, begets felicity!

Live thou for ever in my faithful memory, and be my constant guide in all my ways.

Still let me think on those joys above; and undervalue all things compared to my salvation.

Still let me think on my Saviour's love, that purchased for me all those joys.

O Thou, my adored Redeemer, be Thou the master-wish of my heart, the scope and end of all my time.

Soon as I awake, let me look up to Thee; and when I rise, first lowly bow to Thee.

Often in the day let me call in my thoughts to Thee, and when I go to rest close up mine eyes in Thee.

So shall my time be governed by Thy grace; and my eternity crowned with Thy glory.

Glory be, *etc.*

As it was, *etc.* Alleluja.

PSALM CIII.

My God, when I remember those words of Thine; "Repent, for the kingdom of heaven is at hand."

When I consider, they were the first that ever Thou spakest in public, and that it was the chosen text of the Eternal Wisdom:

Instantly I'm struck with the importance of the duty, and deeply affected with the power of the motive.

If what this line says be not wholly true, but repeated in course as a form of devotion:

Forgive, dear Lord, the deceitfulness of my heart, and make me think, as well as say, my prayers.

Make me apply those searching words unto myself; and bind them fast on my own soul.

Repent, O my soul, for the kingdom of heaven is at hand; repent, for the kingdom of heaven depends upon thy repentance.

Unhappy me! I cannot live without sin, nor hope for pardon without due repentance.

I cannot repent without the grace of God, nor obtain His grace without His Own free gift.

O my sweet Saviour, Who camest not to call the righteous, but, such as I am, sinners to repentance.

Since I am not strong enough to be perfectly innocent, at least make me humble enough to be truly penitent.

Make me heartily sorry for what I have done amiss, and not do again what will make me sorry.

Woe to the day and hour wherein I sinned; woe to the many days and hours I have foolishly misspent.

Or rather, woe be unto me, who have abused both days and hours, allowed by Thy goodness to work out my salvation.

Deliver me, O Lord, from the punishments I deserve; deliver me from the sin that deserves those punishments.

Teach me that safe and easy method of censuring myself, to be acquitted by Thee.

Every night let me sit as an impartial judge, and call before me all my day.

Let me severely examine every thought and word, and strictly search every deed and omission;

Condemning my offences to their just penance, and making more firm and wary resolves.

Imploring for the past the mercy of heaven, and for the time to come the same unbounded mercy.

If I perhaps find some little thing well done, when weighed with the allowances indulged our frailty:

Let me return all the glory to my God, and beg His grace to continue and improve it.

His is the hand that sows the seed; His is the blessing that gives the increase.

Thus let me, once a day at least, look home, and seriously inquire into the state of my soul.

Whatever my weakness or malice may have done, let me now undo with a hearty contrition.

Let not the sun go down upon my wrath, nor on any unrepented sin.

Still let me write at the foot of my account, Reconciled to my God, and in charity with all the world.

Then go to bed with a quiet conscience, and fall asleep in peace and hope.

Glory be, *etc.*

As it was, *etc.*

PSALM CIV.

Lord, ere I take my leave of this holy day, which Thy Church has sanctified in honour of Thy memory;

Let me repeat some few words more of those incomparable many Thou hast left amongst us.

Let me attentively meditate their substantial

sense, and settle them as principles of my life and actions.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal.

"For where your treasure is," Thou hast told us, "there will your heart be also."

Go now, ye curious, and study what you please; for me, I will stay, and listen to my Saviour.

He will teach me high, and sure, and useful truths; He will teach me truths that will make me happy.

Hark but this one word more, and you will stay too, if any sense of your eternal good can hold you.

Hark, how He tells us this new and glorious secret: "We shall be hereafter like the angels in heaven."

O sweet and precious word to them that relish it; and thoroughly digest its strong nourishment.

To them that feed on it often as their daily bread: "We shall be hereafter like the angels in heaven."

And what, O dearest Lord, are these blessed angels, but spirits that know, and love, and delight for ever?

Such, O my soul, we shall be, and that sweet life we shall lead; we shall be and live like the angels in heaven.

We shall know all that is true, and love all that is good; and shall delight in that knowledge and love for ever.

No ignorance shall darken, nor error deceive us; we shall be like the angels in heaven.

No cares shall perplex us, nor crosses afflict us; we shall be like the angels in heaven.

Our joys shall be full, and pure, and everlasting; we shall be like the angels in heaven.

Cheer thee, O my soul, and bless thy bounteous Lord; 'tis by Him we shall be like the angels in heaven.

Cheer thee, and raise thy hopes yet gloriously higher; we shall be like Himself, for we shall see Him as He is.

Glory be, *etc.*
As it was, *etc.* Alleluja.

Ant. Whither, O my God, *etc.*

HYMN XXXII.

Lord, now the time returns
  For weary men to rest;
And lay aside those pains and cares
  With which our day's oppress'd

Or rather change our thoughts
  To more concerning cares;
How to redeem our misspent time
  In sighs, and tears, and prayers.

How to provide for heav'n,
  That place of rest and peace:
Where our full joys shall never wain,
  Our pleasures never cease.

Blest be Thy love, dear Lord,
  That taught us this sweet way;
Only to love Thee for Thyself,
  And for that love obey.

O Thou our soul's chief hope,
  We to Thy mercy fly;
Where'er we are Thou canst protect,
  Whate'er we need, supply.

Whether we sleep or wake,
  To Thee we both resign!
By night we see, as well as day,
  If Thy light on us shine.

Whether we live or die,
Both we submit to Thee;
In death we live, as well as life,
If Thine in death we be.

Glory to Thee, great God,
One co-eternal Three;
To Father, Son, and Holy Ghost,
Eternal glory be. *Amen.*

Lesson. 1 Thess. v. 8.

BUT let us, who are of the day, be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that whether we wake or sleep, we should live together with Him. Amen. Alleluja.

Antiphon.

By seeking ourselves in this world of vanity, we lose both Thee, O Lord, and our own souls; by seeking ourselves in Thee and Thy love, we find both Thee and our own happiness, enjoying already a sweet possession of hopes, to end ere long in a sweeter fruition in glory. Alleluja.

Here say the *Nunc dimittis*, as at *Sunday Compline*; and after that, repeat the *Antiphon*, By seeking, *etc.*

V. Thou art, O Lord, the free Bestower of all we have.

R. Thou art, O Christ, the faithful Promiser of all we expect.

Let us Pray.

O blessed Lord Jesus, Whose sacred Body after that Thou hadst finished in it the work of our redemption, was taken down from the Cross, and after a short repose in the sepulchre, was raised again to a glorious immortality! grant us, we

beseech Thee, so frequently to renew in our minds the memory of Thy grave, that we may be always prepared for our own; and so seriously to reflect on the consequences of an holy death, that every day we may grow less affected to this transitory life, and more in love with eternal joys, Who, *etc.*

Repeat here the *Suffrages*, as in *Sunday Compline*. Then conclude as follows:

Now our Lord Jesus Christ Himself, and God even our Father, Who hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort our hearts, and stablish us in every good word and work. Amen.

V. May our hearts and minds be kept always in the knowledge and love of God.

R. And of His Son Jesus Christ our Lord.

The blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with us this night, the rest of our lives, and evermore. Amen.

THE

OFFICE OF

THE HOLY GHOST.

Matins, or Morning Prayer.

¶ The *Introduction* to be said as in the office of Sunday, at *Morning Prayer*.

INVITATORY.

Come, let us adore our God That sanctifies us.
Come, let us adore our God That sanctifies us.

PSALM CV.

COME, let us humbly first implore His grace, to make us worthy to adore our Sanctifier, Who from the Father and the Son eternally proceeds, and with the Father and the Son together is worshipped and glorified.

Come, let us adore our God That sanctifies us.

He infuses into us the breath of life, and brings

us forth in our second birth; a birth that makes us heirs of heaven, and gives us a title to everlasting happiness.

Come, let us adore our God That sanctifies us.

Let us prepare our understandings to assent to His truths, and our wills to follow His divine inspirations; let us fill our memories with His innu merable mercies, and our whole souls with the glory of His attributes.

Come, let us adore our God That sanctifies us.

Let us confidently address to Him our petitions, Who promises to help the infirmity of our prayers; let us not doubt the bounty of His goodness, but hope He will grant what Himseif inspires to ask.

Come, let us adore our God That sanctifies us.

Glory be, *etc.*
As it was, *etc.*

Come, let us adore, etc.
Come, let us adore, etc.

HYMN XXXIII.

Come, Holy Spirit, come, and breathe
  Thy spicy odours on the face
Of our dull region here beneath;
  And fill our souls with Thy sweet grace.

Come, and root out the pois'nous weeds,
  Which overrun and choke our lives;
And in our hearts plant Thine Own seeds,
  Whose quick'ning power our spirits revives.

First plant the humble violet there,
  That dwells secure by dwelling low;
Then let the lily next appear,
  And make us chaste, yet fruitful too.

But O, plant all the virtues, Lord!
And let the metaphors alone;
Repeat once more that mighty word:
Thou need'st but say, "Let it be done."

We can, alas! nor be, nor grow,
Unless Thy pow'rful mercy please;
Thy hand must plant, and water too,
Thy hand alone must give th' increase.

Do then what Thou alone can'st do,
Do what to Thee so easy is;
Conduct us through this world of woe,
And place us safe in Thine Own Bliss.

All glory to the sacred Three,
One ever-living sovereign Lord,
As at the first still may He be
Belov'd and prais'd, fear'd and ador'd. *Amen.*

Antiphon.

In those days, saith the Lord, I will pour out My Spirit upon all flesh. Alleluja. Alleluja.

PSALM CVI.

Lord, with how sweet and natural a conduct does Thy providence govern the children of men!

Leading them from one degree to another, till Thou hast brought them up to their highest perfection!

Thou puttest them to learn in the school of virtue, and disposest their capacities into several forms.

In the first ages, when the world was young, Thou gavest them for their guide the book of nature.

There Thy Divine assistance helped them to read some few plain lessons of their duty to Thee.

They saw this admirable frame of creatures; and, as far as these could argue, they could conclude:

"Sure, there is a God, the Cause of all things; sure there is a Providence, the Disposer of all things.

"He must be powerful that made so vast a world;

He must be wise that contrived such excellent works.

"He must be goodness itself That did all this for us; and we must be ungrateful wretches, if we do nothing for Him."

Thus far some few could say, and very few could do with those slender assistances they then enjoyed.

After this Thou gavest Thy people a *written Rule*, which trained them up in a set form of discipline;

Which grew and spread into a public religion, and was uniformly professed by a whole nation.

They had some weak conception, indeed, of the kingdom of heaven, and some imperfect means to bring them thither.

But for those high supernaturral mysteries, * *That so gloriously exalt the Christian Faith* : * *That so*, etc.

They all, alas! were blind, or in the dark, while the veil was before their eyes.

And dangerously were often exposed to the effects of their ignorance; wanting those clear instructions to know their end; wanting those powerful motives to love their God.

Yet this prepared them for the times of grace, to which Thy mercy, Lord, reserved for greater favours.

To which Thou hast promised, by Thy holy prophets, an effusion of blessings from Thine Own full hands.

"I will put My laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to Me a people.

"I will pour out My Spirit on all flesh, and your sons and your daughters shall prophesy.

"They shall no more teach every one His neighbour; for all shall know Me from the greatest to the least."

O merciful Lord, Who hast loved us from the beginning, be graciously pleased to love us to the end.

Pity the unhappy state of fallen mankind, which neither nature nor law could bring to perfection.

If any riper souls came forward to the birth, there wanted spirit to bring them forth.

But O, send out Thy Spirit, O Lord, and they shall be created; and from their nothing of sin, even a darkness deeper than nothing, be raised to the life and light of holiness.

Send out Thy Spirit, and renew the face of the earth; and our weeds and our thorns shall be turned into a paradise.

Glory be, *etc.*

As it was, *etc.* Alleluja.

Ant. In those days, *etc.* Alleluja.

Antiphon.

When He ascended up on high, He led captivity captive, and gave gifts unto men. Alleluja.

PSALM CVII.

Look up, O languishing world, look up, and see how punctually Thy faithful Lord performs His word.

When He had finished here that glorious work, which His goodness undertook for our redemption:

When He had told us what we ought to do, and what to suffer for the kingdom of heaven:

When He Himself had done more than He required of us, and suffered more than our boldest hopes could expect from Him:

When He had wrought our salvation so far, that He saw His absence more expedient for us:

He first prepares the hearts of His disciples, and comforts their sorrows with these sweet words:

"Children, I will not leave you comfortless; but will pray to My Father, and He shall give you another comforter:

"Even the Spirit of Truth, and He shall teach you

all things, and bring to your remembrance whatsoever I have said unto you.

"Peace I leave with you; My peace I give to you: let not your heart be troubled: neither let it be afraid.

"I go to My Father, and to your Father; to My God, and to your God.

"I go to prepare a place for you; that where I am, there ye may be also."

This said, He led them forth together, and gave them His blessing, and parting from them, went away into heaven.

So loving mothers, when the weaning time is come, withdraw sometimes themselves from their beloved children.

But while they thus deprive their tender little ones of their most dear and all-supplying presence:

They still depute some faithful friends to assist them; for though they leave them, they mean not to forsake them.

Such, and far greater was the care of our God, as His love is far greater than that of mothers.

He saw it necessary for so mysterious a faith to be shewn in a clear and supernatural light to the first believers:

That they might confidently recommend to others what they knew was so infallibly certain to themselves.

He saw it necessary for so perverse a world, to infuse into its first converters the fulness of charity.

That with ardent zeal they might instruct their hearers; and with a patient courage overcome their opposers.

He saw it necessary for such variety of nations, to furnish their preachers with variety of tongues:

That they might teach every one in their native speech, and understand their doubts, and satisfy their objections.

Wherefore, when the appointed time was come, as all the works of God go forth in their fittest season:

When His disciples were gathered together in one mind and place, and so excellently disposed for the visits of heaven;

When they had long continued in ardent prayer. and wrought up their affections to the highest point of desire;

Suddenly there was a sound from heaven, whence every good and perfect gift descends:

A vehement rushing wind filled the whole house; for the grace of God is strong and liberal.

Behold, on the head of each sate a tongue, as of fire, the properest enablements to convert the world.

While they were all illuminated with a pure light, and all inflamed with a fervent heat:

And to communicate both these to every nation, they were all endued with the gift of languages.

Thus was the promise of our Lord fulfilled, and thus the messengers of the everlasting peace prepared.

Miraculously baptized with the Holy Ghost, and with fire, and perfectly qualified for their great commission:

To preach to every creature this happy Gospel: "He that believeth, and is baptized, shall be saved."

Glory be, *etc.*

As it was, *etc.* Alleluja.

Ant. When He ascended, *etc.*

Antiphon.

This is our Lord's doing, and it is marvellous in our eyes. Alleluja. Alleluja.

PSALM CVIII.

How glorious is Thy grace, O Lord, over all the

world; how admirable the influence of Thy holy Spirit!

They that through dulness so slowly understood the oft-repeated lessons of their Divine Master:

Now with the first swift glance see through all; and no mystery can pose them, nor error deceive them.

They who, through fear, forsook their Lord, and fled away all from the danger of being His:

Now rejoice in suffering for His name: and neither life nor death can forbid them to confess Him.

They who knew only their mother-tongue, and that no better than as simple fishermen:

Now speak to every nation in their several language, and with their powerful eloquence ravish their hearts.

They who, even after our Saviour's resurrection, shut fast the doors for fear of the Jews:

Now, in the open streets and public synagogues, confidently proclaim the name of Jesus.

These were new bottles filled with new wine, that made them quite forget their former selves:

Wine that exalted them into a generous spirit, of despising all things for the love of Jesus.

Wine that in the midst of racks and prisons, made them oft break forth into that sweet ecstacy:

"No joy like the pain of suffering for Jesus; no life like the death endured for the love of Jesus."

O! were there now such tongues of fire, to kindle in the world such divine flames!

Oh! were there now such hearts in the world, to receive the holy sparks that fall from heaven.

The great Apostle preached but one sermon; and immediately converted three thousand souls.

He preached again, and wrought but one miracle; and five thousand were added to the Church.

Thus, every day, they increased in number; and,

which was better, their number increased in virtue and piety.

They were inebriated with the same heavenly wine, and filled with the same heroic spirit.

They sold all they had, and brought the price, and laid it down all at the Apostles' feet.

They lived in common; they called nothing their own, enjoying a blest communion in all things, both spiritual and temporal.

For even in their will and understanding they were all united; they being all after the heavenly image, and pattern of one heart and one mind.

Every one had enough, and that is to be rich; none had too much, and that is to be free.

Free from the cares that perplex the wealthy; free from the temptations that wait on superfluity.

Hadst thou been there, O my soul! to have seen the flaming ardours of those first converts.

Imagine, at least, and know, the utmost fancy is far below what they really practised.

O how devoutly did they think and speak of those holy places, where our blessed Lord shed His most precious blood!

The garden where He prayed, and the hall where He was condemned; the mountain where He suffered, and the sepulchre where He was buried.

And reciting His sufferings, they fell upon their knees, and adored, and meditated, and prayed.

They prayed, and mingled with their prayers their tears; they wept, and mingled with their tears their complaints.

"Ah, dearest Lord! why were we not so happy to be converted by Thee, whilst Thou dwelledst amongst us?

"Why not to entertain salvation, when Thou broughtest it to our homes, and preferredst our little nation before all the world?

"Unhappy we! how came this misery to pass,

that many of us looked on Thy miracles, and saw them not?

"Before our eyes Thou gavest sight to the blind; yet our souls were darkened with sin and prejudice.

"Thou didst cleanse the leprous, and heal all manner of diseases: Thou didst raise the dead, and cast out devils by Thy word:

"Yet we, alas! how many of us, blasphemed Thy name! how many conspired with Thy bloody crucifiers!

"Spare us, O Lord; have mercy upon us, O Jesu, for we know Thee to be the Lord of glory.

"Blessed be Thy holy Spirit, Who hath opened our eyes, and made us see through the veil that eclipsed us.

"Now we believe Thee to be the Messias we expected: now we acknowledge Thee to be the King of Israel."

Such were the favours of those happy times, and O how happy were our times had we those favours!

But ours are become miserable by schisms and heresies, and the darkness that covers a great part of the earth.

Ours are become miserable, by the unfruitful lives and scandalous examples of too many Christians.

Too many, alas! yet even the gates of hell can never prevail against the power of God.

Still the same Spirit governs the world, and keeps alive the same primitive fire.

Still there are hearts full of the Holy Ghost; full of that ravishing wine of Divine love.

Still there are souls who renounce all they have, and take up their cross and follow our Lord.

Still there are fiery tongues kindled by the breath of heaven, who carry their sacred flames into every nation.

Still the Apostolic Church is true to its name, and sends abroad her burning and her shining lights.

Still the Almighty Goodness is true to His Church, and preserves it against all the powers of the enemy.

O keep us, blessed Spirit, in this Thy fold of grace, and bring the whole world into one flock:

That all may be of the same mind here, and all enjoy the same happiness hereafter.

Glory be, *etc.*

As it was, *etc.*

Ant. This is our Lord's doing, *etc.*

Our Father, *etc.*

First Lesson. John xiv. 12.

VERILY, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; Whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you.

Responsory.

Blessed be Thy merciful Providence, O Lord, Who, when Thou hadst finished Thy great work on earth, ascendedst up to heaven, to draw up our minds even thither after Thee, Alleluja; * *That where our happiness is, there might our hearts be also.* Alleluja, Alleluja. Blessed be Thy infinite goodness, O dear Redeemer, Who, when Thou hadst taught us the words of eternal life, sentest down the Holy Ghost to make us observe them, and raise up our affections to that glorious kingdom, whither Thou art gone before us. Alleluja. * *That where our*, etc.

Second Lesson. Acts ii. 1.

AND when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sate upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language the wonderful works of God.

Responsory.

Thus were the words of the prophets fulfilled, and the promises of our Saviour performed, and the faith of the Christian Church miraculously begun. Alleluja. * *O may it still go on, and increase, and multiply, till every nation speak in their own tongue the wonderful works of God.* Alleluja, Alleluja. Govern, O blessed Spirit, the Church Thou hast so wonderfully established; govern it with Thy special grace, and always preserve it in obedience to Thee, and us in obedience to it. Alleluja. * *O may it*, etc. Alleluja.

Third Lesson. Acts iv. 32.

AND the multitude of them that believed were of one heart, and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the Apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them

that lacked : for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet.

Responsory.

O happy life! O heaven upon earth! this is the blest effect of the fire of the true Spirit, which warms without scorching, and flames without smoking, and enlightens without consuming. Kindle, O Lord, in our hearts this holy fire of meekness, and peace, and unity, * *That all the world may know whose disciples we are, by seeing us love one another.* Alleluja. But O, deliver us from the contrary fire of the false spirit, that scorches without warming, and smokes without shining, and consumes without enlightening. Deliver us from schism and heresy, and every the least uncharitable passion. * *That all the*, etc. Alleluja.

Glory be, *etc.*
As it was, *etc.* Alleluja.

Then *Te Deum* and *Commemorations.*

Lauds.

V. O God, make speed, *etc.*, as at *Sunday Lauds.*

Antiphon.

Kindle in our hearts, O Lord, Thy holy fire, that we may offer to Thee the incense of praise, *Alleluja.*

PSALM CIX.

Consider now, my soul, the mercies of Thy God; consider the wonders He hath wrought for the children of men.

The eternal Father created us of nothing; and set us in the way to everlasting happiness.

The eternal Son came down from heaven to seek us; and restored us again when we had lost ourselves.

The eternal Spirit sends and brings His Grace to sanctify us; and gives us strength to walk that holy way.

Thus every person of the Sacred Trinity has freely contributed His particular blessing.

And altogether, as One co-infinite Goodness, have graciously agreed to complete our felicity.

But, O ungrateful we! was it not enough to receive of our God all we have and are?

Was it not enough that the Son of God should come down, and live to teach us, and die to redeem us?

Was not all this enough to make us love? and love is all He aimed at, and love is all we needed.

Let us confess to Thee, O merciful Lord, let us confess to Thee our miserable condition.

Such, alas! was the corruption of our nature, and so many and strong the temptations that are round about us:

That without this Thy last miraculous favour, sending the Holy Ghost to guide and quicken us:

We would still have remained in our old dull pace, slow to understand, and slower to obey.

We should quite have forgotten our God That made us, and neglected the service of our Lord That bought us.

Had not Thy fulness been readily furnished with one blessing more, to bestow on Thy children:

Hadst Thou not providentially reserved a better blessing than the dew of the clouds, and the fatness of the earth:

Better than plenty of corn and wine, or the multitude of posterity, or dominion over our brethren.

These were the great rewards of the old Law; but behold, far greater than these are here:

Divine refreshment from the heaven of heavens, and the rare delicious fruits of the Holy Ghost:

Meekness, and peace, and joy diffused in our breasts; strength and undaunted courage kindled in our hearts.

A thousand sweet embraces of the Bridegroom of souls; a thousand dear pledges of His everlasting love.

These are the great rewards of the law of grace, and given to prepare us for the kingdom of glory.

O blessed Spirit, who bestowest Thy favour as Thou pleasest; and the more Thou hast given, still the more Thou givest:

Fit and dispose Thy servants first to entertain Thee, then graciously vouchsafe to descend into our hearts.

Fill us, O Holy Ghost, and our little vessels; and as Thou fillest us, enlarge our capacities.

Make us, the more we receive of Thee, still to grow in desire of receiving more;

Till we ascend, at length, to those satisfying joys above; where all our faculties shall be stretched to the utmost.

Where they shall be filled to the brim, and overflowed with a torrent of pleasure for ever. Alleluja.

Glory be, *etc.*

As it was, *etc.* Alleluja.

PSALM CX.

Blessed be Thy Name, O Holy Spirit, and blessed be the bounty of Thy goodness.

When the Eternal Father, by creating the world, had declared Himself, and His Almighty power:

When the uncreated Word, by redeeming mankind, had revealed Himself, and His infinite wisdom.

When now there remained but one seal more to be opened of the book of Divine mysteries:

Behold a strange condescension to our weak nature; the invisible Spirit visibly appears.

He descends from heaven in the shape of a dove, and gently descends on the Prince of Peace.

Again He descends in the likeness of fire, and miraculously sits upon the heads of His disciples:

Mingling thus together in one blest compound, those chief ingredients of excellent virtue:

Mildness to allay the heat of zeal, and zeal to quicken the indifferency of mildness:

Innocency to adorn the light of knowledge, and knowledge to direct the simplicity of innocence.

O blest and admirable Teacher, who can instruct like the Spirit of God!

He needs no years to finish His course; but with a swift and efficacious touch consummates all things.

He entered the soul of a young delighter in music, and presently sanctified him into a composer of psalms.

He took a poor shepherd from following the flock, and immediately raised him to the degree of a prophet.

He by one lesson perfected the disciples, and polished rude fishermen into eloquent preachers.

He touched the heart of a persecuting Pharisee; and instantly changed him into a glorious Apostle.

All this Thou hast done, O infinite Goodness! and all we do is wrought in us by Thee.

By Thee we are regenerated at first in our baptism; by Thee confirmed by the imposition of hands.

By Thee we are healed by a powerful absolution; by Thee prepared for that banquet of the bread and wine of angels.

By Thee Thy choicer servants are consecrated into priests; by Thee our marriages are sanctified into blessings.

By Thee our souls are comforted on the bed of sickness; and by Thy holy unction all our life is wisely governed.

If in the Church be any wisdom or knowledge, if any real sanctity or decent order;

If any faith of the mysteries of religion, if any hope of everlasting salvation;

If any love of God as our Sovereign bliss, if any mutual charity one towards another;

If any miracles to convert unbelievers, or quicken devotion in such as faintly believe;

All flows from Thee and Thy free grace, O Thou boundless Ocean of eternal mercies!

All flows from Thee, and may we all return our little streams in tribute to Thy bounty.

May every favour Thou offerest be thankfully received, and every talent Thou bestowest diligently improved.

So shall we faithfully perform our duty, and render to Thy grace its just glory.

While whatever we have we acknowledge from Thee, and whatever Thou givest us is not in vain, but is powerful and glorious.

Glory be, *etc.*

As it was, *etc.*

PSALM CXI.

Still let us sing, O blessed Spirit! to Thee let us humbly sing these few lines more.

To Thee, the eternal love of the Father, and the Son, and glorious Finisher of that sacred mystery.

To Thee, the quickening Spirit of regenerated souls, in Whom they live, and move, and have their being.

To Thee, the sovereign balsam of our wounds, and only comfort of all our sorrows.

To Thee, our refuge in this place of banishment, and faithful guide in this wandering pilgrimage.

To Thee, the sacred pledge of our free adoption, and ensuring seal of our eternal salvation.

What do we say, O Thou adorable Spirit of God! what do we say, when we utter such words as these?

We say what we can in our low capacity; but, alas! how short of Thy unspeakable excellencies!

O that we had the tongues of saints and angels; O that we had Thine own miraculous tongues!

Those which sat flaming on the heads of the Apostles, and made them speak Thy wonders in every language.

Still all our praises would be poor and narrow; still infinitely less than Thy more than infinite perfections.

But if we cannot speak as our God deserves, shall we hold our peace, which our God forbids?

Woe be to them, O Lord, who are silent of Thee; and spend the breath Thou givest them on any but Thyself.

O Thou that openest the mouths of the dumb, and makest the tongues of children eloquent!

Inspire Thy servants, if not with expressions suitable to Thee, at least with such as are profitable to us.

Such as may instruct us what we ought to do; such as may move us to do what we say.

And when we have tried our best endeavours, and taken measure of our own defects.

Let us to our own weak performancess add those of the whole court of heaven, and of all the holy hosts that are therein.

Let us, together with them, who are by Him continually inspired, praise the adorable Spirit of our Lord.

Let us for this heartily, most heartily, join in commuion with all the blessed above; that they, taught by Him, and made perfect, may supply our weakness with their worthiest hymns.

For it is not enough to praise Him ourselves; but we must also with the holy men of old, call upon all spirits and beings to praise Him too.

Praise the eternal Spirit, by Whom the world's

Redeemer was conceived in the womb of a virgin, O all ye works of the Lord.

Praise Him by Whom this virgin, in all generations blessed, was made the mother of the Son of God; so high a favour to her, and so happy to us.

Praise Him, O all ye choirs of rejoicing angels, whose early grace confirmed you in glory.

Praise Him, O ye reverend patriarchs, whose ways He governed, and by particular Providence led you to felicity.

Praise Him, you ancient prophets, whose souls He inspired to teach His chosen people the mind of heaven.

Praise Him, you glorious Apostles, whose persons He empowered to be ambassadors of peace, between heaven and earth.

Praise Him, ye generous martyrs, whose spirits He encouraged, and gave you victory over the terrors of death.

Praise Him, ye blessed confessors, whose lives He sanctified, and gave you victory over the world and yourselves.

Praise Him, ye holy virgins, whose souls He espoused, and consecrated your chaste bodies into temples for Himself.

Praise Him, all you that live in His grace; praise Him, all you that hope for His glory.

Praise Him, all ye spirits and souls of the faithful, whom He has sealed against the terrible day, and whose hope He sustains even in the valley and shadow of death.

Praise Him, all ye elect, in your several happy states, bless Him and magnify Him for ever.

Praise Him, all ye churches of the saints; praise Him, all ye nations and tribes of the earth.

O let Israel praise Him; and let returning Judah bless Him, and magnify Him for ever.

Let every thing that has breath give glory to Him,

in the new creation; let every thing that has spirit praise the spirit of our Lord, in the glorious restitution of all things.

Praise Him, O my soul, for His mercies to Thee; praise Him for His goodness to all the world.

Praise Him, on thy choicest instrument, thy heart; praise Him in thy best words, those of the Church.

Glory be, *etc.*

As it was, *etc.* Alleluja.

Ant. Kindle in our hearts, *etc.*

Lesson. Rom. viii. 12.

THEREFORE, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.

HYMN XXXIV.

Come, mild, and holy Dove,
  Descend into our breast:
Do Thou in us, make us in Thee,
  For ever dwell, and rest.

Come, and spread o'er our heads
  Thy soft all-cherishing wing:
That in its shade we safe may sit,
  And to Thee praises sing:

To Thee, Who giv'st us life;
  Our better life of grace:
Who giv'st us breath, and strength, and speed,
  To run, and win the race.

If by the way we faint,
  Thou reachest forth Thy hand;
If our own weakness makes us fall,
  Thou mak'st our weakness stand.

When we are sliding back,
  Thou dost our danger stop:
When we again, alas! are fall'n,
  Again Thou tak'st us up:

Else there we still must lie,
  And still sink lower down:
Our hope to rise is all from Thee,
  Our ruin's all our own.

O my ungrateful soul!
  What shall our dulness do
For Him Who does all this for us,
  Only our love to woo?

We'll love Thee, then, de r Lord;
  But Thou must give that love:
We'll humbly beg it of Thy grace,
  But Thou our prayers must move.

O hear Thy Own self speak,
  For Thou in us dost pray;
Thou can'st as quickly grant, as ask;
  Thy grace knows no delay.

Glory to Thee, O Lord,
  One co-eternal Three;
To Father, Son, and Holy Ghost,
  One equal glory be. *Amen.*

Antiphon.

Come, Holy Spirit, the free Dispenser of all graces, visit the hearts of Thy faithful servants, and replenish them with Thy sacred inspirations; illuminate our understandings, inflame our affections, and sanctify all the faculties of our souls, that we may know, and love, and constantly do the things that belong to our everlasting peace. Amen. Alleluja, Alleluja.

Benedictus, as in *Sunday Lauds*. Then repeat *Antiphon*, Come, Holy Spirit, *etc.*

V. Our departing Lord promised He would not leave us comfortless.

R. Holy Comforter, shew Thou suppliest His place to us.

Let us Pray.

O God, Who miraculously sentest down Thy Holy Ghost to supply the absence of Thy Son, and to comfort His heartless followers, and instruct them in all things necessary to their great work, the conversion of the world: grant, we meekly beseech Thee, that our devout commemorating at this time those fiery tongues, which sat upon each of their heads, and produced in them such glorious effects, may increase the fervour of our hearts to continue and attest, by all the fruits of grace, that the same Spirit still doth abide with us, and live in us, through our Lord Jesus Christ; Who, with Thee, in the unity of the same blessed Spirit, liveth and reigneth, One God, world without end. Amen.

This concludes as on *Sundays*.

Vespers, or Evening Prayer.

In the Name of the Father, and of the Son, and of the Holy Ghost, *etc.*, as at *Sunday Vespers*.

Antiphon.

We are not our own, but the temples of the Holy Ghost, let us dedicate ourselves entirely to His service.

PSALM CXII.

Come, let us now again prepare our hearts, and humbly offer this our evening sacrifice.

Let us clear our heads of all other thoughts, that fill us at best with nothing but emptiness.

Let us remember that God is a pure Spirit, and delights to dwell in a calm tabernacle.

He will not enter into a soul which is subject to sin, nor stay where He finds His grace neglected.

If He vouchsafe us the blessing of a visit, (and O, how heavenly, sweet, and ravishing is His presence!)

Let us open wide our bosoms to receive Him, and summon all our powers to come and entertain Him.

Come, my understanding, bring all that thou knowest; yea, bring all that enlightens thee in the way to felicity.

Come, my will, and call in all thy loves, and contract them into one, and settle this one here for ever.

Come, my memory, with all thy multitudes and swarms of notions, and forget them all, but what concerns thy eternity.

Come, my whole soul, with all these faculties about thee, come and prostrate adore the eternal Spirit.

Behold He is now with us, and sits in our hearts, as on His throne, to receive our petitions, and give us His blessings.

He never will forsake us, if we chase Him not away, but will guide and comfort us with His holy inspirations.

Come then, and with devoutest reverence attend, and let us hear what the Lord our God will say in us.

He leads us thus into retirement and silence, and there familiarly speaks to our hearts.

Tell me, O ye holy devotees, tell me, O you designed for everlasting happiness! tell me now freely, for none shall interrupt us:

What do ye chiefly delight to think on? What do you aim at in all those thoughts?

Consider well the question I propose, and when you have examined yourselves, give me your answer.

O Thou our merciful, though offended God! behold thus low we bow our guilty heads:

Blushing for shame to see our folly, and so much the more, because we see our duty.

Happy were we if we could be still thinking of Thee, and raise all those thoughts into desires to be with Thee.

Happy were we could we always feel those fervours, of which sometimes Thou inspirest a little spark.

O were that spark kindled into a fire, and that fire blown up into a continual flame.

But we, alas! are hot and cold by fits, and which is worse, our cold fit lasts the longest.

Some few half-hours we spend in prayer, and many whole days in idleness and vanity.

Sometimes we bestow a little on the poor, and often throw away a great deal on our passions.

Sometimes we deny and mortify ourselves, but far more often obey our sensual appetites.

Sometimes we are drawn by Thy grace to do one good work, but seduced by our nature to a thousand iniquities.

Thus we confess to Thee, O Lord our God, Who perfectly seest every corner of our hearts!

Thus we confess to Thee, from Whom no secrets are hid, not that Thou mayest know us, but that we may know ourselves, and Thou mayest cure us.

Cure us, O Thou great Physician of souls! cure us of all our sinful distempers.

Cure us of this anguish intermitting piety, and fix it into an even and a constant holiness.

O make us use religion as our regular diet, and not only as a singular medicine in a pressing necessity.

Make us enter into a course of hearty repentance, and practise virtue as our daily exercise.

So shall our souls be endued with a perfect health, and disposed for a long, even for an everlasting life.

Glory be, *etc.*

As it was, *etc.* Alleluja.

Ant. We are not our own, *etc.* Alleluja.

Antiphon.

Quicken us by Thy grace, O Lord, and give us Thy Holy Spirit, that we may thoroughly mortify the works of the flesh.

PSALM CXIII.

Now we have begun, permit us, mighty Lord, to speak once more, who are but dust and ashes.

Let us go on, and confess to Thee, and open before Thee all our miseries.

Such an occasion often endangers us; such a temptation too often overcomes us.

Our own infirmities are too strong for us; and our ill customs prevail against us.

Every day we resolve to mend; and every day we break our resolutions.

Have mercy upon us, O God of infinite compassion! have mercy upon us, O Thou Comforter of afflicted minds!

Have mercy upon us, and pardon what is past; have mercy upon us, and prevent what is to come.

Whenever Thou seest us unhappily engaged, and blindly running on in the ways of death:

O send Thy holy grace to check our desperate speed, and make us stay and look before us.

Show us the horrid downfall into that bottomless pit, where impenitent sinners are swallowed up for ever.

Strike our regardless souls with fear and trembling at the dreadful sight of so sad a ruin.

Then turn our eyes, and kindly set before them the beauteous prospect of a pious life.

Make us look long and steadily upon it, and make us look through, and see beyond it.

Make us delight in the hope it enjoys; but incomparably more in the joy it hopes.

A joy which none but Thyself can give; none but Thyself can make capable to receive.

Give us, O gracious Lord, Thou free Beginner and perfect Finisher of all virtuous actions!

Give us a right spirit to guide our intentions, that we may aim directly at our true end.

Give us a faithful spirit to maintain our resolutions, that what we wisely resolve on we may steadfastly adhere to.

Give us a holy spirit to sanctify our affections, that what we rightly design we may piously pursue.

Give us an heroic spirit to confirm our hearts; that what we piously endeavour we may courageously achieve.

Suffer not the flesh to deceive us any more; but fortify our spirit against all its assaults.

If the flesh grow bold, and insolently demand, "How can you live without these liberties?"

Let the Spirit answer, "Their followers are slaves, and the service of God is the only true freedom."

If the flesh allege, What joy in suffering ills, or doing contrary to our own inclinations?

Let the Spirit reply, "That the Cross of Christ is sweet, and nothing so glorious as the conquest of ourselves."

If the flesh insist, What do we see, or hear, or exercise any sense in, but in the things of the world?

Let the Spirit immediately enter this protest; and may every experienced soul subscribe the truth:

"I see its vanity, and feel its vexation, and meet in every thing its falseness and danger."

Away, then, flesh and blood, away, deceitful world; you cannot enter into the kingdom of heaven.

You were created only to serve us in the way, and set us down at our journey's end.

Away with all your fond, deluding dreams; be banished for ever from our awakened souls.

Come Thou to us, blest Spirit of Faith, and govern our lives with thy holy maxims.

Subdue our sense to the dictates of reason, and perfect our reason with the mysteries of religion.

Teach us to love and fear what we see not now, as at too great a distance for our short sight:

But what we are sure will hereafter be our bliss or our misery for ever.

Glory be, *etc.*

As it was, *etc.*

Ant. Quicken us by Thy grace, *etc.*

Antiphon.

Deliver us, O gracious God, from every evil spirit, and vouchsafe to give us Thine Own good Spirit.

PSALM CXIV.

Let not our Lord be angry, and we will speak yet once; for we have much to ask, and He has infinite to give.

We have much to ask for ourselves, and all the world, who depend entirely on His free goodness.

Many, O Lord, are the graces we want; and none can give them but Thy bounty.

Many are the sins and miseries we are exposed unto, and none can deliver us but Thy providence.

Deliver us, O Lord, from what Thou knowest is against us; deliver us from what we know ourselves will undo us.

Deliver us from the spirit of profaneness and infidelity; from the spirit of error, and schism, and heresy.

Deliver us from the spirit of pride and avarice; from the spirit of anger, and sloth, and envy.

Deliver us from the spirit of drunkenness and gluttony; from the spirit of lust, wantonness, and impurity.

Deliver us, O gracious God, from every evil spirit, and vouchsafe to give us of Thine Own good Spirit.

Vouchsafe to give us the spirit of fortitude, the spirit of temperance, and justice, and prudence.

The spirit of wisdom, and understanding, and counsel; the spirit of knowledge, and piety, and fear of Thee.

The spirit of peace, and patience, and benignity; the spirit of humility, sobriety, and chastity.

O Thou, Who never deniest Thy favours, except we first deny our obedience;

Thou Who art often near us when we are far from Thee; often ready to grant, when we are unmindful to ask;

Refuse not, O Lord, to hear us now we call upon Thee; and make us still hear Thee when Thou callest to us.

Fill our understandings with the knowledge of such truths, as may fix them on Thee, the eternal Verity.

Inure our wills to embrace such objects as may unite them unto Thee, the Sovereign Goodness.

Shew us the narrow way that leads to life, the way that few can find, and fewer follow.

Guide us still on in the middle path to virtue, that we may never decline to any vicious extreme.

Let not our faith grow wild with superfluous branches, nor be stripped into a naked and fruitless trunk.

Let not our hope swell up to rash presumption, nor shrink away into faint despair.

Let not our charity be cooled into a careless indifferency, nor heated into a furious zeal.

Suffer us not obstinately to persist in any known wickedness, nor maliciously to impugn any known truth.

But, above all, suffer us not, O Thou blessed

and Holy Spirit, to be guilty of the unpardonable sin against Thyself.

Suffer us not to die in our sins without repentance; but have mercy upon us at that serious hour, and inspire us with Thy grace now and always.

Have mercy upon us, and govern us in our life: have mercy upon us, and save us in our death.

Glory be, *etc.*
As it was, *etc.*

Ant. Deliver us, O gracious Lord, *etc.*

Lesson. Gal. v. 19.

Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. * If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain-glory, provoking one another, envying one another. * *If we*, etc.

HYMN XXXV.

Come, Holy Spirit, send down those beams,
Which gently flow in silent streams
From Thy bright throne above:
Come, Thou Enricher of the poor,
And bounteous Source of all our store,
Come, fill us with Thy love.

Come Thou, our soul's delicious guest,
The wearied pilgrim's sweetest rest;

The sufferers' best relief;
Come Thou, our passions' cool allay,
Whose comfort wipes all tears away,
And turns to joy all grief.

Come, Thou bright Sun, shoot home Thy darts,
Pierce to the centre of our hearts,
And make our faith love Thee;
Without Thy grace, without thy light,
Our strength is weakness, our day night,
We cannot move or see.

Lord, wash our sinful stains away,
Water from heaven our barren clay,
Our many bruises heal:
To Thy sweet yoke our stiff necks bow,
Warm with Thy fire our hearts of snow,
Our wand'ring feet repeal.

O grant Thy faithful, dearest Lord,
Whose only hope is Thy sure word,
The seven gifts of Thy Spirit;
Grant us in life to obey Thy grace,
Grant us in death to see Thy face,
And endless joys inherit.

All glory to the Sacred Three,
One ever-living Deity,
All power, and bliss, and praise;
As at the first, when time begun,
May the same homage still be done,
Till time itself decays. *Amen.*

Antiphon.

Blessed be Thy name, O Holy Spirit of God, Who dividest Thy gifts to every one as Thou pleasest, and workest all in all. In Thee our sorrows have a Comforter to allay them, and our sins an Advocate to plead for them; in Thee our ignorances have a Guide to direct them, and our frailties a Confirmer to strengthen them: and all our wants a God to relieve them. Alleluja, Alleluja.

The *Magnificat*, as at *Sunday Vespers*. Then repeat Antiphon, *Blessed be*, etc.

V. By Thy precious fruits, O Holy Spirit, Thou art surely known.

R. Controlling all the secret and manifest works of the flesh.

Let us Pray.

O God, Who by Thy Holy Spirit didst at first establish a Church, and Who, sanctifying it by the same Spirit, dost still preserve and govern it; hear, we beseech Thee, the prayers of Thy servants, and mercifully grant us the perpetual assistance of Thy grace, that we may never be deceived by any false spirit, nor overcome by the vicious suggestions of flesh and blood; but in all our doubts may be directed in the ways of truth, and in all our actions guided by this Thy Holy Spirit; Who with Thee and Thy eternal Son, liveth and reigneth One God, world without end. Amen.

Compline.

Our help, etc., as at *Sunday Compline*.

Antiphon.

The Spirit of the Lord hath made me, and the Almighty hath given me life.

PSALM CXV.

Come, my soul, consider again Who this is, yea, Who the Spirit of the Lord is, that we may give unto Him the glory that is due unto His name.

For holy and reverend is His name: therefore, let us fear before Him, and let Him be glorified in Himself, and glorified in all His Saints.

Glorify Him, all ye Saints, with the utmost powers He has given you; glorify Him with your whole spirits, which He has formed, and also reformed, in you.

Glorify Him Who is the Lord and Giver of your life; glorify Him by Whom ye are transformed into the very image and express portraiture of God.

Glorify Him Who is to you the Renewer of Nature; glorify Him Who is to you the Spirit of Glory:

For in Him is the Son glorified; and with the Son the Father also; because the glory of the Son is likewise the glory of the Father.

And the glory of them both is this glorious Spirit that manifests their glory.

O glorify Him in Whom the eternal Father and Son are, in the unity of life, for ever glorified; even glorified in Him (the eternal bond of eternal life) by all the powers of heaven, and all the spirits of the just.

Which, inspired by Him, never cease crying, * *Holy, holy, holy*, and echoing to each other, *Lord God of Sabaoth.* * *Holy, etc.*

Holy Father! hallowed, for ever hallowed be Thy name in us; by Thine Own Spirit, whereby Thou adoptest us to be Thy children.

That we may live before Thee as an holy generation, and may do the work which Thou hast given us to do.

Holy Lord, Son of the Father, let Thy kingdom, which is a kingdom of holiness and peace, come unto our hearts by the spirit of holiness.

Which Thou sendest unto us from the Father, to prepare a throne for Thee in us; even a throne of peace.

Holy Spirit, let Thy will be done in us, which is our sanctification, and is the will also of the Father, and of the Son.

O let it be done by the powerful operation of Thine Own living energy in our souls: O let it be done by Thy holy inspiration gently moving and warming our hearts.

Send forth Thy Spirit, O God; so shall we be quickened: and let Thy glory be revealed within us; so shall we both know and do Thy will, and Thy name shall thence be glorified.

Come, then, Holy Spirit, come, and abide with us, that we, in Thee, may glorify both the Father and the Son;

By doing the Divine will on earth, as it is done in heaven; by living the life of angels as near as possible.

Yea, living the life of Christ, not of angels only, and honouring the Father as the Son did honour Him, saying,

"Lo, a body Thou hast for us prepared; and a spirit hast Thou too inspired, wherewith to do Thy will, O Lord."

The Spirit of the Lord is glorious, and perfects the soul, and the inspiration of the Almighty gives understanding, and wisdom, and power:

That the kingdom of heaven may be represented on earth, and the will of our God done by us here below, as it is by those blessed spirits above.

Therefore, we thirst, we greatly thirst after Thee, the Fountain of Spiritual Life; and as the hart pants after the water-brooks, even so do our souls pant after Thee, O God.

O when shall we be satisfied with the living streams from the throne of our God! O when shall we come to draw freely from the wells of salvation!

O when shall a fountain be opened within us, as of water mingled with fire, perpetually springing up unto an heavenly life!

Behold, this is the Spirit of the Lord, whereof all His Saints are made partakers: the fountain opened

in Jerusalem for all the faithful to drink of, that they may be filled with light and joy.

Come, let us rejoice before our God, Whose Spirit has made us. Come, let us rejoice before our God, Whose Spirit doth sanctify us.

Glory be, *etc.*

As it was, *etc.* Alleluja.

PSALM CXVI.

But while we rejoice in the Spirit of our Lord, we will yet humble ourselves before His footstool, and will mingle tears both of joy and grief with the bread which He gives us.

For we have sinned, and done perversely, and have always, alas! been more ready to follow our own devices and inclinations, than His holy inspirations and motions.

Sorrow is therefore with us for a night; but then joy comes to us in the morning, when the cheering light of the Spirit breaks in upon us.

And trouble we may also have in the world; but in Him is sure consolation found, and such a joy as none know but they that feel it.

Wherefore blessed are they that mourn for their sins, and for the sins of the world; for they shall surely be comforted in the day of their visitation.

The spirit of joy and peace shall flow into them from the presence of the Lord, and they shall be filled with His consolation, though this be sown in bitterness and anguish of soul.

Yea, blessed are they that sow in tears; for our Lord shall rain salvation upon them, and they shall reap the fruits of the Spirit with abundant gladness.

Whom we acknowledge to be the Comforter indeed; and having, therefore, been acquainted with sorrows, we are made thereby the more proper objects to receive Him into us.

Come, let us rejoice before Him Who has given

us a new life ; come, let us bless His name, Who, after a short heaviness, fills our mouth with laughter, and our tongue with singing.

Great is the Spirit of our Lord, and of great power ; His understanding is infinite, and out of darkness He brings forth a marvellous light, to the joyful surprise of our souls.

He heals the broken in heart of a sudden, and binds up their wounds, and wipes away their tears, making all things new where He comes.

He sends forth His breath into us, and we are presently revived ; He gives medicine to heal our sickness, and we are healed from our sins, and a song of rejoicing is put by Him into our mouths.

For His breath is life indeed, and in His light there is an ecstacy of joy ; and by His unction we are made whole, and the shadow of death driven away.

Come, let us rejoice in Him, Who has thus given us a new life : come, let us rejoice in Him Who looses the prisoners of death, and turns again our captivity as the streams in the south.

Let nothing now make us afraid, for it is no matter what the enemy threatens us. O let not our hearts be troubled.

Yea, let us not be moved, though hell should be moved against us ; but let us be comforted still in the power of the Holy Ghost, and in the overshadowing of His wings let our rest for ever abide.

For He is the Comforter, the true and everlasting Comforter ; but comfort always presumes sadness.

Then let us take comfort in Him, notwithstanding our sins, yea, let us be never so sad.

For sin does not make us incapable of comfort, though want of repentance for sin does.

So we always carry away so much of true comfort of the Holy Ghost, as we have of true contrition for our sins.

Wherefore deliver us, good Lord, from all those sins that exclude this Divine Comforter.

Deliver us, O Lord, both from presumption, and from despair.

For presumption takes away the fear of Thee, O God; and despair the love of Thee for Thy goodness' sake.

Deliver us, and all that are called by Thy name, from all impenitence, and from hardness of heart.

For impenitence excludes all sorrow for sins past; and hardness of heart makes the sinner continue on in a course of sinning.

Deliver us and them from opposing a known truth, and from envying those who embrace it.

Deliver us, good Lord, from relapses, and from counterfeit repentances; for therein, though we cannot deceive Thee, we deceive ourselves.

Deliver us from all schismatical rendings of the peace of Thy Church, lest thereby we destroy ourselves, and perish in the way.

Deliver us from resisting any lawful and rightful authority whatsoever; for therein we resist Thee, our God.

Keep us from having our portion with the sons of Belial, whose end is destruction; and preserve us from the gainsaying of Corah, that we be not swallowed up by Thy righteous indignation.

O keep all those that have once been enlightened, and have been made partakers of the Holy Ghost; that they may not fall away, and so crucify to themselves afresh the Lord of life.

Come, Holy Spirit, and inflame our hearts with Thy celestial fire; come, and burn up in us all the dross of sin, and let the chaff that is in us be consumed at Thy presence.

Deliver us from all inconsiderateness and rashness, from all frowardness and censoriousness, and

from the pride and lust of our own spirit, that so there may be a way prepared for Thee.

For by removing these obstructions to Thy blessed approach, we humbly hope our souls will be ready for Thy impressions, and fitted for Thy inspirations.

Glory be, *etc.*
As it was, *etc.*

PSALM CXVII.

Thy impressions, O Lord, Who art goodness itself, will make us good : Thy inspirations, O Spirit of the Lord, Who art holiness itself, will make us holy.

They make us good, in communicating those gifts Thou givest us unto others ; they make us holy, by sanctifying all the talents we receive, and clothing our nature with the beauty of Thy grace, and the ornament of Thy holiness.

It is Thy Spirit, O Lord, that gives Thy priests eloquence, and Thy ministers utterance in preaching, that none may resist the power with which they speak.

It is Thy Spirit which enkindles a burning zeal in them for Thy glory, and makes it more and more ardent, so that nothing can stand before it.

It is Thy Spirit that gives them a fiery tongue to publish Thy holy Gospel, and boldness cheerfully to profess the truth in the face of the world.

For well, as our Saviour said when He first sent them forth, * *It is not ye that speak, but the Spirit of your Father, which speaketh in you.* * *It is not*, etc.

This Holy Spirit made a poor shepherd a princely Prophet, and a simple fisherman a chief Apostle.

He made a persecuting Saul a faithful Paul ; yea, He made him a chosen vessel to preach the doctrine of salvation to the Gentiles.

He was a mighty worker in the Conception and Nativity of our blessed Saviour.

He is the worker of our spiritual conception and nativity, that Christ may be formed in us, and we may live by His life.

He was the worker in the Baptism and solemn inauguration of this our great prophet and priest; and the glory that overshadowed Him, when He was set apart from among His brethren.

He is the worker in our baptismal consecration; and is the glory that enters into holy souls, making them the friends of God, and the temples of the Holy Ghost.

He is the worker of our sanctification, and by Him are we made new men in Jesus Christ, and holiness to the LORD our salvation.

He is the discerner of the thoughts and intentions of our hearts, and the purifier, both by water and by fire, of all uncleanness, though never so hidden.

As in Himself He is great, and inexpressibly good, and for ever to be adored; so are His works great, and His goodness transcendent, and ever to be loved.

He reproves the world of sin, that they may turn from the evil of their way, and secretly He invites them to repentance.

He forewarns them of judgment, that they may avoid it; and graciously He calls them to accept of the greatest benefits.

He is the opener of the eyes of the spiritually blind, and is the raiser of them that are bowed down, by the corruptible body pressing the soul.

He is the unsealer of wisdom, and knowledge, and power; and is the discoverer of hidden truth, and the revealer of the deeps of God.

He breaks open those deeps, which the very angels desire to look into, and makes a discovery of that truth, which the world was never able to arrive at, and which none but the simple in heart can ever learn.

The truth that is full of power and glory; the truth that is higher than all things, deeper than all things, and stronger than all things.

For He is the Spirit of Truth, and His work in the soul is a work of truth, which causes all the shadows and phantasms to flee away; and all the works which are not wrought by Him do shake and tremble at it.

With Him is the strength, and power, and majesty of all the saints of the Most High; and in all generations He has ever assisted them, and made them valiant in war against the kingdom of darkness.

He has lived and conquered in them; and He lives and conquers for evermore in as many as receive Him, and meekly yield to His conduct.

His nature and property is ever to oppose the usurping tyranny of the devil, and to set his captives free; and He delights hence to loose them that be tied and bound with the chain of their sin.

He breaks for them the gates of hell, inspiring them with an invincible faith in Christ their Redeemer, and smites the bars of darkness in sunder, powerfully revealing His Gospel in their hearts.

He awakens them out of the dead sleep of sin, and gives notice of the approaching day, by the Morning Star which He brings.

He opens an ear to the deaf, whereby they may hear what He says to the Churches: He unlocks the understanding of the foolish, so that they may understand and live.

His voice is a voice of fire, most quick and powerful, slaying and making alive again; and blessed, therefore, is every one that hears in His temple the voice of the fire, and can speak of His glory.

An heart of stone He melts with His breath into water; and from a flinty conscience He cuts out flames of fire.

He cleaves the fountain and the flood; and turns our dry and barren earth into water-springs, making us to flourish as the garden of the Lord.

He puts a holy fire and lively zeal into the hearts of those who are cold and frozen: so that they can run, and faint not.

He gives strength to the weak; and enables the feeble to contemn the world, and despise all worldly things.

He mortifies the disordered appetite, and cures the more disordered passions, and makes both to be moderate and regular, obedient, and submissive.

He illuminates the understanding; He rectifies the will; He sanctifies the memory.

He fills the whole soul with the treasures of His goodness: and all the faculties and powers thereof are blessed by Him.

As a pure influence from the Almighty word He shines into our understanding, subduing every thought by the light of faith, and demonstration of things not seen.

As the Spirit of Life in the wheels of the holy Cherubim, He lifts up our will from the earth, and our wills are accordingly lifted up.

Hence, whithersoever the Spirit is to go, we go also; and we return not when we go; but we take the wings of the dove, and mount up to the tabernacle of the Most High.

And if we happen but to start the least aside, He presently brings all things to remembrance, that we have need of, and fills our memory with the lively oracles of His wisdom.

A light He is to our mind, holy and undefiled; a flame to our will, most quick and powerful; and a most precious cabinet to our memory, stored with the riches of the Divine Word.

He not only replenishes our soul with His treasure; but makes it retentive also of those good

things we have been taught by Him, or received by His grace;

That so neither thieves may break through, and steal them away, nor the moth, or rust of time, may be able in the least to corrupt or deface them.

He not only enflames our affections with an holy ardour; but sweetly draws them off from all other things unto Himself.

He makes the hearts of the rash to understand knowledge, and them that are without counsel to become prudent.

This blessed Spirit breeds a total alteration whereever it enters, and creates in us a new spirit.

It gives other actions and other tongues; it gives other hearts and other minds, and makes a new man.

And as our bodily motions and sensations shew we have a soul in our body; so our holy life, from the spiritual and heavenly motions in us, shews we have this holy spirit in our soul. Alleluja.

Glory be, *etc.*
As it was, *etc.* Alleluja.

Ant. The Spirit of the Lord, *etc.* Alleluja.

HYMN XXXVI.

A hymn in the language of our Church.

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire:
Thou the anointing Spirit art,
Who dost Thy seven-fold gifts impart.

Thy blessed unction from above
Is comfort, life, and fire of love:
Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of Thy grace:
Keep far our foes, give peace at home;
Where Thou art Guide no ill can come.

Be then our Leader and our Guide:
And never let us from Thee slide:
Teach us to know the Father, Son,
And Thee, of both, to be but One.

That through the ages all along,
This may be our endless song:
"Praise to Thy eternal merit,
Father, Son, and Holy Spirit." *Amen.*

The Lessson. Wisdom i. 5.

THE holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in. For wisdom is a loving spirit, and will not acquit a blasphemer of his words; for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue. For the Spirit of the Lord filleth the world, and that which containeth all things has knowledge of the voice.

Antiphon.

O how great is the mercy of God, that only one sin excludes it! even that against the Holy Ghost! O how unspeakably abominable is that sin which excludes that mercy!

Nunc dimittis, etc., as at *Sunday Compline.* Then repeat *Antiphon*, O how great, *etc.*

V. It is the same wonderful mercy that the Holy Ghost is sent from heaven to sanctify us.

R. As that the blessed Jesus was sent from thence to redeem us. Alleluja.

Let us Pray.

O Almighty God, and Father of all mercies, Who alone canst order the unruly wills and affections of sinful men, and Who didst, in the beginning, powerfully instruct and graciously lead Thy faithful

servants in a most eminent manner, by sending to them the light of Thy Holy Spirit! grant us by the same Spirit to have a right judgment in all things at least that are necessary to our salvation: and refusing for the sake thereof the comforts and pleasures of this world, continually to rejoice in His holy consolation. Give us, we beseech Thee, the spirit of wisdom, and understanding, and counsel; that by the inspiration thereof we may think those things that be good and suitable for us; the spirit of faith, and fortitude, and power; that by the guidance thereof we may perform the same in a manner most acceptable to Thee. And give us the spirit of prayer and supplication, that we may adore Thee in spirit, with reverence, stedfastness, and perseverance: O confirm us by this spirit who are weak; reduce us by it when we go astray from Thee; let Thy grace prevent our falling, by its power, and let Thy mercy lift us up when we are down; govern our senses, inspire our thoughts, guard our words, direct all our actions to Thy glory; and now accept the offering of our whole spirit, soul and body, and all we are, and have, as being entirely devoted unto Thee; and keep us always safe from both our visible and invisible enemies, for the merits of Thy Son Jesus Christ our Lord, Who being ascended into the heavens, left us not comfortless, but according to His word sent us this Holy Comforter to abide with us to the end. To Whom, therefore, with Thee, and this our dear Lord and Saviour, be all honour and glory, power, might, and dominion, in all the Churches of the Saints, and by all the choirs of the blessed, from this time forth, and for evermore. Amen.

V. May we be kept this night from all evil:
R. *From all our enemies, visible and invisible*:
V. In the mercies of God the Father;
R. *In the merits of God the Son:*

V. And in the continual grace of God the Holy Ghost:

R. *Who with the Father and the Son is worshipped and glorified.*

Let us Pray.

Vouchsafe us, O Lord, a quiet night and an happy end, in the peace of Thy Spirit, and the communion of His graces and operations, through the merits of Thy Son Jesus Christ our Lord. Amen.

Lord, have mercy, *etc.*

Our Father, *etc.*

To conclude with the Blessing.

THE

OFFICE OF THE SAINTS.

Matins, or Morning Prayer.

¶ The *Introduction* to be said as in the Office of Sunday, at *Morning Prayer*.

On all Saints' Days that have proper Invitatories, Antiphons, and Collects, those set down here are to be omitted. On others all as follows:

INVITATORY.

Come, let us adore the King of Saints.
Come, let us adore the King of Saints.

PSALM CXVIII.

GREAT is the majesty of the King we serve, rich the splendour of His court: over all the world He sends His commands; and who dare resist or dispute His power!

Come, let us adore the King of Saints.

Great is the clemency of our gracious Sovereign,

to pardon the offences of repentant sinners; great is the bounty of our glorious Lord, to crown with rewards His faithful servants.

Come, let us adore the King of Saints.

Thousands of saints attend at His presence, and millions of angels wait on His throne, all beautifully ranged in perfect order, all joyously singing the praises of their Creator.

Come, let us adore the King of Saints.

Thou art our King, too, O blessed Jesu, and we, alas! Thy unprofitable subjects: we cannot praise Thee like those Thine Own bright choirs; yet humbly we offer our little tribute.

Come, let us adore the King of Saints.

Let us bow down low our heads to Him, before Whom the Seraphim cover their faces; let us bow low our faces to Him, at Whose feet the saints lay down their crowns.

Come, let us adore the King of Saints.

Glory be, *etc.*
As it was, *etc.*

Come, let us adore, etc.
Come, let us adore, etc.

HYMN XXXVII.

Awake, my soul, chase from thine eyes
Thy drowsy sloth, and quickly rise,
  Up, and go work apace:
No less than kingdoms are prepared,
And endless bliss for their reward,
  Who finish well their race.

'Tis not so poor a thing to be
Servants to heav'n, dear Lord, and Thee,
  As this fond world believes,
Not even here, where oft the wise
Are most exposed to injuries,
  And friendless virtue grieves.

Sometimes Thy hand lets gently fall
A little drop that sweetens all
  The bitter of our cup:
O what hereafter shall we be,
When we shall have whole draughts of Thee,
  Brimful, and drink them up!

Say, happy souls, whose thirst now meets
The fresh and living stream of sweets,
  Which spring from the blest throne;
Did you not find this true, ev'n here;
Do you not find it truer there,
  Now heav'n is all your own?

"O yes, the sweets we taste exceed
All we can say or you can read;
  They fill, and never cloy;
On earth our cup was sweet, but mix'd;
Here all is pure, refin'd, and fix'd:
  All quintessence of joy.

Hear'st Thou, my soul, what glorious things
The Church of Heav'n in triumph sings,
  Of their blest life above?
Cheer Thy faint hopes, and bid them live:
All these to thee Thy God will give,
  If Thou embrace His love.

Great God of rich rewards, Who thus
Hast crown'd Thy saints, and will crown us!
  As doth to Thee belong,
Oh! may we both together sing,
Eternal praise to Thee our King,
  In one eternal song. *Amen.*

Antiphon.

Happy are Thy saints, O Lord, who wisely chose their end, and constantly pursued the means to attain it.

PSALM CXIX.

Tell me, you eager lovers of the world, what it is you aim at in all your pretences?

You weary your bodies with restless labour; and afflict your minds with perpetual care.

Day and night you are still perplexed, still busily plotting to compass your ends.

Tell me what are those ends you so long have sought, and I will tell you what you soon will find.

While they are many they do but distract your thoughts, and often engage them to quarrel among themselves.

One end, and one alone, is the way to peace, and on that one must all the rest depend.

'Tis true, and by that rule we guide our lives, whatever we undertake is only to be happy.

'Tis to be happy that we strive to be great, and enrich ourselves by defrauding others.

'Tis to be happy that we run after pleasures, and covet in every thing our own proud will.

But we, alas! mistake our happiness, and foolishly seek it where it is not to be found.

As silly children think to catch the sun when they see it setting at so near a distance:

They travel on, and tire themselves in vain; for the thing they seek is in another world.

Just so we judge, and just so are deceived, when we think to meet with heaven upon earth.

This world, alas! has now no paradise; but all its fruits are weeds and thorns:

All dangerously mixed with occasions of sin: all sprinkled over with the bitterness of sorrows.

What did we ever passionately love, but still in the end it made us repent?

Nay, the best end was to make us heartily to repent, and to learn by our falling to tread more sure.

'Tis not, then, here we must seek happiness; and yet it is happiness we all must seek.

Pity us, O Lord, who live below in the dark, still wishing for rest, but finding none.

Scatter those mists of passion that blind our eyes, and shine upon us with Thy beauteous light.

Convince us thoroughly there is a better world than this; a happier people than those we know.

That we may now begin our journey thither, and fit ourselves for that blessed company.

Glory be, *etc.*

As it was, *etc.*

Ant. Happy are Thy saints, *etc.*

Antiphon.

O how glorious is the kingdom of heaven, where our Lord reigns in the midst of His saints!

PSALM CXX.

If thus our nature tends to happiness, there is sure some happiness to content our nature.

Sure the all-wise Creator has provided means to satisfy the appetites which He Himself has made.

Doubt not, my soul, the bounty of thy Lord; but turn all thy fear on thine own unworthiness.

Look up, and see a rich delicious land, that flows with sweeter streams than milk and honey.

Look up, and see a glorious city, incomparably braver than the courts of kings.

Behold the blessed angels shining on their thrones, and all the holy saints triumphing with their hymns.

Behold the glory wherewith the Lord has crowned them, in the solemn day of their espousals with Himself.

Look up yet higher, O my soul! and see the sacred humanity of thy dear Redeemer:

That blessed Jesus that died for us upon the Cross, and now invites us to partake of His crown.

See, and rejoice in those eternal honours which heaven and earth pay to their King.

Look up once more, and infinitely farther, and humbly admire the unspeakable mystery.

See, and adore the sovereign Deity, essentially full of its own blest light:

Full, and overflowing to all its creatures, which shine as little beams derived from Him.

When thou hast seen all this, my soul, and staid, and dwelt awhile among those wonders,

Turn down thine eye to the earth again, and see the petty things which entertain our minds.

What is a name of honour, or a momentary pleasure, compared to the bliss of an eternal paradise?

What is a bag of money, or a fair estate, if counterbalanced with the treasures of heaven?

How narrow there do our greatest kingdoms seem? how small a circle the whole globe of the earth.

Cities and towns shew like little mole-hills, and the busy world but as a swarm of ants.

Running up and down, and jostling one another, and all this stir for a few grains of corn.

O heaven! let me again lift up mine eyes to thee, and take a fuller view of that glorious prospect.

There let me stand and fix my steady sight, till I have looked myself into this firm judgment:

All the most prosperous fortune we can here possess, or even the largest fancy possible can imagine;

All is an idle dream to those real joys, an absolute nothing to that solid felicity.

Glory be, *etc.*

As it was, *etc.*

Ant. O how glorious is, *etc.*

Antiphon.

In Thee, O Lord, is our hope in life and death, in time and eternity.

PSALM CXXI.

'Tis true, I see a glorious state prepared above, for the spirits of the perfect.

But how should we, poor dust and ashes, and laden too with the burden of our sins;

How should we hope to ascend those higher regions, or claim a portion in that Holy Land?

Fear not, my soul, ask the bright angels, what made them happy; and straight they will answer with a sprightful voice;

"We readily obeyed our great Creator, and He fixed us here to shine for ever."

Ask the blest saints, what brought them to felicity; and immediately they will tell you in the same glad tune;

"We faithfully loved our dear Redeemer, and that love has placed us here."

Ask both together, what bred those excellent virtues; and both together will proclaim aloud;

"Blessed for ever be the grace of our God, which alone has wrought all our works in us.

"Blessed for ever be the bounty of our Lord, which gave us freely at first, then crowned His own gifts."

Hark, how the saints, as more allied to us, bear on alone; and sweetly close the song.

"Fear not," say they, "you who dwell below; and sigh under the weight of flesh and blood.

"Fear not to ascend at last to this place of joy, and to take your happy seats among our choirs:

"We, too, once lived in the valley of tears, and were set to strive with the same unruly passions.

"He that made us overcome, can as easily strengthen you; He that crowned our victories, will as surely glorify yours.

"Fear not, the way is smoother than you are made

to believe; and the time shorter than perhaps you wish.

"'Tis but to love your own true interest, which seems no hard command, and that but while you live, which you seldom think too long.

"This once well done, you have no more to do, but to come, and sing, and rejoice with us."

This they sweetly tell us, who now are gladly arrived at the quiet harbour of eternal rest.

They behold us here below, embarked in the same ship, and bound with all our interest for the same port.

They behold us struggling yet in the sea of storms, while they are safely landed on the coasts of everlasting light and joy.

O who is there that shall be able to help us, while the winds and the waves so beat upon us?

Yea, who is there in heaven that shall deliver us, and disappoint the enemies that threaten to sink us? Is it not Thou, O Lord, even Thou alone?

We need not represent to Thee our doubts, or our fears; for Thou knowest them perfectly well, and art ready to guide us safely through all our dangers, even as Thou hast them.

Let the heavens, therefore, hear Thy voice; and let all the powers thereof give glory unto Thee.

And Thou, O sovereign Lord of universal nature, on Whom the whole celestial court continualy waits!

Command now Thy vigilant angels to watch about us, and carry us strongly to the place of our desires.

Save us, O Thou Whom the sea and winds obey! save us, O merciful Lord, or else we perish.

Save us, who call on Thee in all our distresses: save us, for whom there is intercession made in the heavenly temple: Thy blood speaking better things for us than that of Abel.

Save us, for whom Thy immortal Self wert pleased

to die, and graciously receive us into Thy Own blest arms.

Thou art Thyself, O Lord, the haven of repose: bring us to Thyself, and our souls shall be safe.

Glory be, *etc.*

As it was, *etc.*

Ant. In Thee, O Lord, *etc.*

Our Father, *etc.*

First Lesson. Wisdom iii.

THE souls of the righteous are in the hands of God, and there shall no torment touch them. In the sight of the unwise they seemed to die, and their departure is taken for misery; and their going from us to be utter destruction; but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded, for God proved them, and found them worthy of Himself. As gold in a furnace has He tried them, and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro, as sparks among stubble. They shall judge the nations, and have dominion over their people, and their lord shall reign for ever. They that put their trust in Him, shall understand the truth; and such as be faithful in love, shall abide with Him; for grace and mercy is to His saints, and He has care for His elect.

Responsory.

Rejoice, all you holy saints, rejoice, and sing for ever the mercies of the Lord: His blessed hand has wiped all tears from your eyes; and now you shall no more weep, no more complain, * *For the evening of sorrow is past, and the day of eternal joy is come.*

Alleluja. Now you shall no longer sigh to be delivered out of this dark and tedious prison, but shall dwell for ever in that glorious light which springs from the face of God. * *For the*, etc.

Second Lesson. Wisdom iv.

THOUGH the righteous be prevented with death, yet shall he be in rest. For honourable age is not that which standeth in time, nor that which is measured by number of years; but wisdom is grey hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him; so that living among sinners he was translated, yea, speedily was he taken away, lest that wickedness should alter his understanding. For the bewitching of naughtiness doth obscure things that are honest, and the wandering of concupiscence doth undermine the simple mind. He being made perfect in a short time, fulfilled a long time; for his soul pleased the Lord, therefore hasted he to take him away from among the wicked. This the people saw, and understood it not, neither laid they this up in their mind, that His grace and mercy is with the saints, and that He hath respect unto His chosen.

Responsory.

O happy they whom our God shall honour on the day of His triumph, and, rising from His seat of judgment, go gloriously before them, and with these sweet and gracious words invite them to follow Him: Come, ye blessed of My Father, possess the kingdom prepared for you from the foundation of the world. * *The reward of your labours I will give you, I Myself will be your reward.* Alleluja. You have firmly believed, you have readily obeyed, you have constantly suffered. Come, enter now into your Master's joy. * *The reward*, etc.

Third Lesson.

Then shall the righteous stand in great boldness before the face of such as afflicted Him, and made no account of His labours. When they see it, they shall be troubled with a terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they, repenting and groaning for anguish, shall say within themselves, This was He Whom we had sometime in derision, and a proverb of reproach: we fools counted His life madness, and His end to be without honour. How is He numbered among the children of God, and His lot is among the saints? Therefore have we erred from the way of truth, and the light of righteousness hath not rose upon us. We wearied ourselves in the ways of wickedness and destruction; yea, we have gone through deserts, where there lay no way; but as for the way of the Lord, we have not known it. What hath pride profited us? or what good hath riches, with our vaunting, brought us? All those things are passed away like a shadow, and even as a post that hasteth by; or as a bird that hath flown through the sky, and there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent motion of them, is passed through, and therein afterwards no sign where she went is to be found: even so we, in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to shew, but were consumed in our own wickedness. For the hope of the ungodly is like dust, that is blown away with the wind; like a thin froth, that is driven away with a storm. But the just shall live for evermore, their reward also is with the Lord, and the care of them is with the Most High. Therefore, shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand; for with His right hand

shall He cover them, and with His holy arm He shall protect them.

Responsory.

Deliver us, O Lord, from the sad deplorable end, which Thy justice has prepared for the wicked, and deliver us from those vain, deceitful ways that lead to so miserable an end. * *O make us always fear Thy judgments, that we may never feel them, and always hope in Thy mercies, that we may never forfeit them.* Bless us, O Lord, with a happy death, that our souls may depart in peace, and go up to dwell among the saints and angels. Bless us, O Lord, with a holy life, and then our death cannot but be happy.

Glory be, *etc.*
As it was, *etc.*

O make us, *etc.*

Then say or sing, *Te Deum*, We praise Thee, O God; or else the *Benedicite*, O all ye works of the Lord, *etc.*

Lauds.

V. O God, make speed, *etc.*, as at *Sunday Lauds.*

Antiphon.

The just shall be as lilies planted in Paradise, Alleluja; and flourish in the presence of God for ever. Alleluja.

PSALM CXXII.

Come, let us all bring forth our psalms, and go together to the house of prayer and praise.

There let us meet in peace and love, and join our hearts and voices into one glad song.

Come, let us sing, but who shall be our theme? what worthy subject shall our music choose?

No, 'tis not conquerors we mean to admire, nor any of the great ones that the world applauds.

But you, blest spirits, who bravely overcame yourselves, and led in triumph your own passions;

Who either wisely used this world, or, to be safer, used it not at all:

You are the illustrious worthies we desire to praise; and to gild our hymns with your bright names.

Sing then aloud, my soul, the glories of the Saints, and let their sacred memories be always in thine.

Rejoice thou, who feelest these miseries here, and often complainest of the dangers of this life.

Rejoice at their glad delivery from all these sorrows; and heartily congratulate their secure felicity.

Rejoice, and with Thy best instructed thoughts, admire the exquisite wisdom of the Divine providence:

Who from such low beginnings can raise such great effects; yet every step thrusts naturally on the next.

Behold a little seed that is buried in the earth, shoots gently out its tender leaves:

And nourished on with the clouds and sun, climbs up by degrees into a tall great stalk.

There it displays its full-blown hope, and crowns its own head with a silver lily.

Such is the progress of immortal souls, even of those who shine now amongst the highest seraphims.

At first shut up in their mother's womb, where they lie confined close prisoners in the dark.

Thence they come forth to see and hear, and slowly begin to walk and speak.

Next they advance to understand and discourse; then learn to fly with the wings of grace,

Till they get up even beyond themselves, and believe and live above their own nature.

At last the kindly hand of death gives them a stroke, and they instantly become like the glorious angels.

Instantly their dark and narrow knowledge unfolds itself, and spreads into a clear and spacious view.

Where they at once see all the glories of heaven, at once possess and for ever enjoy them.

Thus from the humble seed of grace connaturally spring the flowers of glory:

And from this life's great stem of hope grow just on the top the lilies of paradise.

Lilies that never fade, but still shine on; and fill the heavens with their beauteous sweetness:

Lilies that even Solomon, in all his glory, was not arrayed like one of these.

Sing then, my soul! but still among thy hymns mingle resolves to imitate their lives.

For they are the lauds most delightful to them, whose charity rejoices at the conversion of a sinner.

They are the feasts most profitable to Thee, whose weakness needs the impressions of example.

Learn but of them to be humble and meek, and to submit all Thy wishes to the will of heaven.

To govern Thy senses by the rule of reason; and thy reason by the dictates of religion.

To design thy whole life in order to thy end; and establish for thy end the bliss of eternity.

These holy lessons let thy life transcribe; and never fear but thou thyself shalt be like them.

Saints like our songs of their glories best, when

our honouring of them becomes an occasion of benefiting ourselves.

Glory be, *etc.*
As it was, *etc.*

PSALM CXXIII.

O praise the Lord, all ye powers of my soul; praise the immortal King of saints and angels.

Praise Him, the Author of all their graces; praise Him, the Finisher of all their glories.

Praise Him in the mighty hosts of angels, whom He sets about us as the guard of our lives:

That they may safely keep us in all our ways, and carry us at last to their own home.

Praise Him in the sacred college of the Apostles, to whom He revealed the mysteries of His kingdom:

That they might teach us, too, those heavenly truths; and shew us the same blest way to felicity.

Praise Him in the generous fortitude of martyrs, whom He strengthened with courage to resist even to death.

That we might learn from them to hold fast our faith, and rather lose this life than hazard the other.

Praise Him in the eminent sanctity of counsellors, whose whole design was a course of heroic virtue:

That we might raise our minds from our usual flight, and with quick and active wing mount up towards heaven.

Praise Him in the angelical purity of virgins, whose hearts He inflamed with His Divine charity;

That they might kindle our breasts with the same chaste fire, the same fervent love to the Bridegroom of our souls.

Praise Him in the perfect holiness of all His saints; whose lives He beautifully has moulded into so various shapes:

That every size of ours might readily be furnished with a pattern cut out, and fitted for itself.

O praise the Lord, all ye powers of my soul, praise the immortal King of saints and angels.

Praise every Person of the Sacred Deity, and give a hearty shout of joy to the whole court of heaven.

Blessed for ever be the Eternal Father, Who has fixed His angels in so high a happiness.

Triumph, bright angels, on your radiant thrones; and shine continually in the presence of your God.

Blessed for ever be the Eternal Son, Who has so honoured human nature, as to exalt it above the very angels themselves.

Blessed for ever be the Eternal Spirit, Whose grace brings all the saints to glory.

Rejoice, every happy saint, in your own felicity; rejoice every one in the felicity of all.

Blessed for ever be the holy and undivided Trinity, Whose sight alone is the heaven of heaven.

Sing, all you holy citizens of heaven, sing ye altogether everlasting hymns.

Sing, and among your fervours forget not those who in their low way remember you.

Sing, O sing aloud, the triumphs of our dear Redeemer, and praise Him for His mercies to us pilgrims here below.

Praise Him, all ye angels, and magnify Him with us, all ye stars of the morning.

Praise Him, all His glorious hosts, following Him in white; O praise Him for His wondrous mercies, which endure for ever.

Praise Him in His holiness; O praise Him with us for the mighty acts of His love, and let us together adore the God That has redeemed us.

Let the renowned society of Prophets, and the glorious college of Apostles, bless together the God That has redeemed us.

Let the goodly train of Confessors, and the bright

army of Martyrs, glorify Him, Who is the only strength of our salvation, even as He was of theirs.

Glory be to our Lord from the heavens, and praises to our God from the heights ; for our Lord is glorious in His Saints ; but will not give His honour to another.

For our Lord is glorious in, etc.

Glory be, *etc.*
As it was, *etc.*

PSALM CXXIV.

But who are we, born here below in the dust, and still kept down with the thoughts of the world?

Lord, who are we, that our polluted hands dare offer unto Thee the incense of praise?

We who so often disobey Thy commands, and so seldom weep for our many follies.

Forgive, great God, our boldness, who so rashly presume ; forgive our frailties, who so weakly perform.

O praise the Lord, you pure, unblemished angels, who never displeased Him with the least offence.

Praise Him, O you freely pardoned saints, who perfectly repented of every little trespass.

Praise Him with the highest office of all your feasts ; praise Him with the loudest music of all your choirs.

And so they do ; look up, my soul, and see the innumerable multitude of triumphing spirits.

See how they stand all clothed in white robes ; with palms in their hands, and crowns on their heads.

Behold the glorious angels fall down before the throne ; and prostrate adore Him who liveth for ever.

Behold the blessed saints lay their crowns at His feet, and on their faces adore Him who liveth for ever.

Hark how they fill that spacious temple with their hymns, while night and day they continually sing,

Holy, holy, holy Lord God Almighty, Who was, and is, and is to come; Alleluja.

Holy, holy, holy Lord God of hosts! heaven and earth are full of Thy glory. Alleluja.

Glorious art Thou in creating all things; glorious in preserving them every moment of their being.

Glorious in governing them their several ways; glorious in appointing them their proper ends.

Glorious in rewarding Thy servants above their hopes; glorious in punishing sinners below their demerits.

Glorious, O Lord, art Thou in all Thy works; but infinitely more in Thine Own self-blessed essence. Alleluja.

Thus they rejoice above, thus they triumph, and may their joy and triumph last for ever.

But O! were we not made, as well as they, to serve and glorify our great Creator?

We owe Him all we have, and they can owe no more; they can but do their best, and we should do no less.

Nor is there envy in them; if we worms aspire to sing the same bright Name which they adore.

We are engaged as deep as they: but cannot pay without we join with them.

Since there is but one family of us both in heaven and in earth, under one head; and all are knit together by one spirit.

They stand as at the golden altar, compassing it about with songs of praise; but we, as without the porch, wait at a distance, till we also be admitted to be with them in the heavenly sanctuary.

Have they not golden censers and much incense given them by our great High Priest, that they should offer it with the prayers of all His saints here without upon the earth?

And doth not the smoke of this their incense, the sweet perfume of their praises, which comes with our prayers, ascend up before God, even our God, and their God?

O how sweet is the perfume of these their praises before the throne of God! O that our praises also, and prayers, could be but as the incense which they offer.

O that this our low service were now set forth in His sight as that heavenly incense; and that the lifting up of our hands were as the precious odours ascending out of the angel's hand.

But how, alas! can we sing those glorious songs which they now sing; while we are yet as in a strange land, and sit here as by the waters of this outward Babylon?

Yet fain would we join with you, O ye blessed spirits; and, as in one communion, together celebrate the glories of our triumphant Lord.

Praise this thy Lord, O Jerusalem that art above; praise Thy God, O glorious Sion; and let all thy children shout aloud His triumphs.

Though we are now, alas! in this land of banishment; and indisposed for those songs of Sion:

Yet it is our hope one day to dwell above; and hear your holy harps, and learn to sing of you:

We hope to walk with you those ways of light; and follow the Lamb with you wherever He goes.

Meanwhile we every day will join our vows to yours; and say a glad Amen to all you sing.

We, as your faithful echoes, will every day repeat those short ends of your seraphic hymns.

"Salvation to our God, Who sits on the throne, and to the Lamb That redeemed us with His blood.

"Blessing and honour, wisdom and power, be to Him That sits on the throne, and to the Lamb to all eternity. Alleluja, Alleluja. Amen.

Glory be, *etc.*
As it was, *etc.* Alleluja.
Ant. The just shall be, *etc.*

Lesson. Revel. vii. 9.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God Which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God,

Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

HYMN XXXVIII.

Wake, all my hopes, lift up your eyes,
And crown your heads with mirth;
See how they shine beyond the skies,
Who once did dwell on earth.

Peace, busy thoughts, away, vain cares,
That clog us here below;
Let us go up above the spheres,
And to each order bow.

Hail, glorious Angels, heirs of light,
The high-born sons of fire!
Whose hearts burn chaste, whose flames shine bright;
All joy, yet all desire.

Hail, holy Saints, who in longing hope
And expectation sat,
Till for its King heaven did set Hope
Its everlasting gate.

Hail, great Apostles of the Lamb,
  Who brought that early ray;
Which from our Sun reflected came,
  And made our first fair day.

Hail, generous Martyrs, whose strong hearts
  Bravely rejoic'd to prove,
How weak, pale death, are all thy darts
  Compar'd to those of love.

Hail, blessed Confessors, who died
  A death, too, love did give;
Whilst your own flesh you crucified,
  To make your spirit live.

Hail, beauteous Virgins, whose chaste love
  Renounc'd all fond desires:
Who wisely fixed your hearts above;
  And burnt with heavenly fires.

Hail, all you happy spirits above,
  Who make that glorious ring,
About the sparkling throne of love,
  And there for ever sing.

Hail, and among your crowns of praise,
  Present this little wreath,
Which, while your lofty notes you raise,
  We humbly sing beneath.

All glory to the Sacred Three,
  One ever-living Lord;
As at the first still may He be,
  Belov'd, obey'd, ador'd. *Amen.*

Then all *proper* (as in *Festivals)*; else as follows:

Antiphon.

The number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to

receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Alleluja, Alleluja, Alleluja.

Benedictus, etc., as at *Sunday Lauds*. Then repeat *Antiphon*, The number of, *etc.*

V. Great are their numbers, yet they desire their numbers may daily increase.

R. Great is their triumph, and yet they desire us to enlarge their triumph.

Let us Pray.

Most gracious God, the Author of all sanctity, and the Lover of unity; Whose wisdom has established an admirable communion between the Church triumphant in heaven, and militant on earth, as members of the same mystical body whereof Thy Son Jesus Christ is the Head, mercifully grant, That as Thy blessed pray to Thee for us, we may continually praise Thee for them; and, in correspondence to their perfect charity, with pious observance celebrate their memories, and imitate their holy conversations, till we all meet before Thy glorious throne, and with one heart adore the Saviour of us all, Who, with Thee, *etc.* Amen.

Then follow the *Commemorations.*

Vespers, or Evening Prayer.

In the name of the Father, and of the Son, and of the Holy Ghost, *etc.*, as at *Sunday Vespers.*

Antiphon.

Pity, O Lord, the infirmities of Thy servants, and quicken our slowness by the example of Thy saints.

PSALM CXXV.

Lord, what a lukewarm life is this of our's, compared to the zeal and fervour of Thy saints?

Often and long they fasted to chastise their bodies, and bring them under the command of reason.

On all their senses they set a constant guard, to let nothing in that might disturb their peace.

Part of the night they watched, and most of the day they laboured; and both day and night continually prayed.

All things about them went on in constant measure, just fit for their pious purpose and no more.

Their clothes, their food, their sleep, their recreation, all taught to serve the improvement of the mind.

Their mind thus rectified, this was the only aim of all their cares, the only scope of all their severities:

That being disengaged from the embroilments of this world, they might quietly consider, and prepare for the felicities of the other:

That they might daily grow more enamoured of their Lord, and more enflamed with His Divine perfections:

Till at last, dissolved into these holy fires, they melted away with longings to enjoy Him.

Sharp to themselves they were, but sweet to others, obliging all the world with their candid charity.

Whatever any wanted they gladly supplied; they gave away at once sometimes both fruit and tree.

They studied not here so much how to raise their families; but to entail on their posterities the example of their virtues.

'Twas not their plot to leave a fair estate behind them, but to benefit the world with their usual labours.

To instruct the ignorant, to confirm the weak, to

comfort the sorrowful, and protect the helpless innocent.

This was their constant work; this their beloved design, to promote with their utmost strength the happiness of all.

Lord, what a little is it our frowardness endures, compared to the heroic patience of the saints!

When they were reviled, they reviled not again; when spitefully scorned, they meekly held their peace.

When they were cursed, they blessed their enemies; when barbarously oppressed, they prayed for their persecutors.

They served their Lord in hunger and thirst; and all the incommodities of an impoverished life.

Often they were threatened, and they stood the danger; often they were enticed, and they repelled the flattery.

Prisons and chains they willingly accepted; tortures and racks they cheerfully embraced.

Even death itself they undauntedly encountered; death furiously armed with every shape of terror.

All this they endured, and infinitely more; of which unmindful we keep no remembrance.

All this they endured, and under all rejoiced, that they were counted worthy to suffer for the name of Jesus.

O generous souls, who conquered heaven itself, and entered by force those everlasting gates!

Who sat not down in the lowest forms, but still pressed on to new degrees of perfection!

Who so freely endeavoured the salvation of others, while yet they were concerned to procure their own!

Grant, Lord, that the seed they have sown may take deep root, and bring forth fruit to everlasting life.

Help us, Thy servants, whom Thou hast redeemed

with Thy Own blood; and make us to be numbered with these Thy blessed ones in glory everlasting.

In the meanwhile strengthen us, that we may follow those who were followers of Thee, and may imitate them, as they imitated Thee our Lord.

That we may be conformed to the pattern of their virtues: and not be corrupted by the example of the careless.

And, when our prayers seem long or dry, or call us away from some vanity we love:

When to forgive our enemies seems heavy to us; or any other duty crosses our humour;

Grant we may then remember what they have done, and what they have gained by doing it.

Grant we may think what Thou, Lord, Thyself hast done, and what Thou hast promised to them that follow Thee.

Their names Thou wilt write in the Book of Life, and make them sit with Thee on Thy Own throne.

Glory be, *etc.*

As it was, *etc.*

Ant. Pity, O Lord, *etc.*

Antiphon.

Blessed be Thy name, O Lord, Who hast provided us so great rewards, and strengthened our hopes with so many witnesses.

PSALM CXXVI.

Little, O Lord, we know, is the good we do; little is the ill we suffer with patience.

But what, alas! should we have done or suffered, had we not seen such Divine examples?

Had not Thy provident hand hung out those lamps, bright as the stars to shine before us.

Had not Thyself, the Sun of Righteousness,

appeared, to light and warm us with Thy cherishing beams :

Our faith had been dark, and our charity cold; and the flower of our hope had languished away.

Now we are sure the way to heaven is easy, made broad and smooth by so many passengers :

Men clothed in flesh and blood like us, and weakened with the same imperfect nature.

Now we are sure the promises of our God are true, confirmed by as many witnesses as there are saints in paradise.

Who by their own experience are joyfully convinced; a happy argument where heaven is the question.

And by the ravishing sweets they perpetually taste, are perpetually excited to adore and sing :

Faithful is our Lord in all His words, and overflowingly bounteous in all His gifts.

While we lived, we received the hundred-fold in the ineffable satisfaction of His service; and now are translated to an infinity of bliss.

What He freely promised He fully has performed; what He engaged to give us He. has abundantly paid.

He told us of treasures, and golden crowns; but the joys we find are incomparably greater :

Joys of a far more high and nobler race, which neither we can express, nor you below conceive.

It is enough for us that we feel them in our breast; it is enough for you, as yet, that you see them in your faith.

Even our lesser happinesses infinitely surpass the greatest pleasures of your dull world.

O how agreeable is the company we enjoy! how delightful the meeting of our old acquaintance.

With whom we have prayed, and wept, and suffered; with whom we have spoke of this day and place :

With whom we now can safely sing, free from the scorn and malice of our enemies:

Blessed for ever be the goodness of our God, that hath brought us hither to His Own palace.

This is not like our cottages of clay, nor the loathsome prisons where we lay in fetters.

This cheerful melody is not like our old complaints, nor the threatening words of our stern oppressors.

The scene is changed, and for our world of miseries behold a paradise of endless felicities.

Here we shall live, and ever live; here we shall praise our God, and ever praise Him.

Thus sings the Church triumphant, and thus shall we, if we practise diligently the lessons they have taught us.

If we inure ourselves to the same blest notes, and live in tune with our holy songs,

We shall hereafter be admitted to their choirs, and sing as long and as loud as they.

Glory be, *etc.*

As it was, *etc.*

Ant. Blessed be Thy name, *etc.*

Antiphon.

If God be for us, who can be against us? If He justifies us, who can condemn us?

PSALM CXXVII.

Take courage now, my soul, and chase away thy doubts; far more are with us than against us.

God and His holy angels are on our side; Jesus takes our part, and His blessed Saints rejoice over us.

Our Almighty Creator looks on to excite us; our gracious Redeemer came down to instruct us.

The blessed Spirit is within us, to confirm our

hearts, and the whole Trinity present, to crown our victories.

Whom then shall we fear, being thus safely guarded? Who can resist so invincible a strength?

None but our own corrupted nature dare contend; and the unlucky accidents that conspire with it against us:

Sometimes surprising our unweary negligence, sometimes defeating even our strongest resolves.

Not that they can compel our wills, unless we yield; or make the least wound without our consent:

Much less prevail against the power of Heaven, and frustrate the purpose of the Almighty wisdom.

Whose mercy has used more arts to save us, than the craft of Satan can invent to destroy us.

Such a redemption, so miraculously wrought; such holy sacraments, so often repeated.

Such glorious promises, so faithfully assured; and, which revives our hopes, so easily attained.

O infinite Goodness! how generous is Thy love; how liberally extended over all the world.

Thou invitest little children to come unto Thee; and the lame and the blind to sit down at Thy feast.

None are shut out of Heaven but such as will not go in; none made unhappy, but those who care not to be otherwise.

Cheer then thyself, my heart, and let no fears molest thee; nor even death itself abate thy courage.

Death is a passage that was always short; and our Saviour's Cross hath made it safe.

By the practice of the saints it is grown familiar; and by their happy success become desirable.

Lose not then Thy hope in so glorious an enterprize; eternity is at stake, and heaven is the reward:

That heaven, for which the ancient holy hermits

peopled the desert; and for which so many wandered about, in old time, in sheep-skins and goat skins, being outwardly destitute, afflicted, and tormented.

That heaven, for which so many have chosen to live buried in solitude, rather than enjoy the greatest pleasures of sin for a season:

That heaven, for which so many have been content to lay out all they had; and have trampled under their feet all the flattering pomps of an earthly court:

That heaven, for which the holy confessors spent all their time, and innumerable martyrs laid down their dearest lives:

That heaven, where millions of angels continually sing, and all the blessed make one glorious choir:

That heaven, where the adored Jesus eternally reigns, and the immortal Deity shines bright for ever:

That very heaven is promised to Thee, my soul; that blest eternity thou art commanded to hope for.

Raise now thy head, and see those beauteous prospects, that ravish the hearts of all their beholders.

Yonder is thy Saviour's kingdom; yonder we must dwell when we leave this earth.

Yonder must our souls remove to rest, when the stroke of death shall divide them from their bodies:

And when the Almighty Power shall join them again, yonder we must live with our God for ever.

O bounteous Lord, the only Author of all we have; the only Object of all we hope!

As Thou hast thus prepared a heaven for us, O may Thy grace prepare us for it.

O make us live the life of the righteous, and let our last end be like theirs.

That we may die the death of the righteous, and live for ever in their blest society.

Glory be, *etc.*
As it was, *etc.*

Ant. If God be for us, *etc.*

Lesson. Revel. vii. 14.

THESE are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore they are before the throne of God, and serve Him day and night in His Temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb that is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

HYMN XXXIX.

Tell me, ye bright stars that shine
  Round about the Lamb's high throne,
How, through bodies once like mine,
  How are you so glorious grown?

Hark, with one voice, they reply,
  "This was all our happy skill;
We on Jesus fixed our eye,
  And His eminent follow'rs still;

"As we clearly saw their mind
  Set and rul'd, we order'd ours:
Both this state alone designed;
  Up tow'rds this we strain'd all pow'rs.

"Taught by Temp'rance, we abstain'd
  From all less for greater good:
Slighting little drops, we gain'd
  Full, and sweet, and lasting floods.

"Arm'd with Fortitude, we bear
  Lesser evils worse to fly:
Mortal death we durst outdare
  Rather than for ever die.

"Justice we observed by giving
Every one their utmost due;
That in peace and order living,
All might freely heav'n pursue.

"Prudence governed all the rest;
Prudence made us still apply
What was fittest, what was best,
To advance great Charity.

"On these golden wheels of grace,
That love's fiery chariot bear,
We arriv'd at this bright place:
Follow us; and never fear."

O sure Truth! O blest attesters!
O that all the world may prove,
Of this such strong digesters,
As they here may feed their love.

Him Who made us all for this,
Him Who made Himself our way,
Him Who leads us into bliss:
May all praise, and all obey. *Amen.*

Here *proper*, as on *Festivals;* else as follows:

Antiphon.

Worthy, O Lord, art Thou to receive the Book, and to open the seals thereof; for Thou wert slain, and hast redeemed us to our God with Thy blood, out of every tribe, and tongue, and people, and nation, and hast made us to our God a kingdom. Alleluja.

Here the *Magnificat;* after which the *Antiphon*, Worthy, O Lord, *etc.*, must be repeated. Then say,

V. Thou hast made us to our God a kingdom; may He reign in us for ever.

R. Thou hast prepared for us a kingdom with our God; may we reign in it for ever.

Let us Pray.

O God, Whose merciful providence has still from the beginning sown the seeds of grace in the hearts of Thy chosen servants, which at the resurrection of Thy Son (the first fruits of them that sleep) sprang up into glory; and by His holy doctrine, and admirable life, and precious death, hast infinitely increased the means of salvation, and number of Thy saints,—Grant, we beseech Thee, that we whom Thou hast favoured with so many advantages, by calling us into communion with them, may obtain Thy grace to imitate them here, and so to rejoice for ever with them in Thy kingdom hereafter, through the same our Lord Jesus Christ, their and our merciful Redeemer: To Whom with Thee and the Holy Ghost, *etc.* Amen.

Here the common *Suffrages* and *Responsories*, with the *Blessing*, as at *Sunday Vespers*. Then pause, and rise.

Compline.

Our help, *etc.*, as at *Sunday Compline.*

Antiphon.

Precious in Thy sight, O Lord, is the death of Thy Saints; precious to Thee, to themselves, and to us.

PSALM CXXVIII.

Thus we have passed another day; another step towards our long home.

We have seen the sun a few hours more, and our day is lost in its own night.

But is it lost? O careless we! O careless we! and all the holy words we have heard and read,

Leave they no mark in our memories behind them? but make a little sound, and vanish into air?

Have we not been at a solemn feast, and do we so soon forget our entertainment?

Could we see nothing among all those rarities that relished with us, and stirred up our appetite?

Was there no fit provision for some virtue we want? no proper remedy for some weakness we have?

Are we devout already as the saints of God, and chaste, and temperate, and resigned as they?

Do we despise the world with a zeal like theirs, and value heaven at the same rate with them?

Would we give all we have just now to be there; and part with life itself to die, and go thither?

Alas! how short are we of those perfections! how slowly do we follow those excellent guides?

O that we lived, I dare not say, blest souls, like you, whose aim was high, and a generous heat glowed in your breasts!

But that our hearts' desire were to live like you, and what you really did we really wished to do!

O that we lived in some degree like you, and loved to think, and read, and speak of you!

To sing, and publish your heroic acts, and where we cannot imitate, at least admire.

And let us learn to humble ourselves, and check the vanity of our proud conceits.

Let us mourn, and blush at our many infirmities, and so much the louder call to heaven for relief.

Let us worship, and fall down, and kneel, like you, before the Lord our Maker.

For is He not the Lord our God, as He was yours, and are we not the people of His pasture, as well as you, and the sheep of His hands?

Therefore if we harden not our hearts, but hear His voice, in this day of our temptation, we may hope likewise to follow you who heard it joyfully:

We may hope assuredly to be with you, and *enter into His rest;* which He has promised to all that hearken to His call, and where you already are arrived.

Glory be, *etc.*
As it was, *etc.*

PSALM CXXIX.

Let us humble ourselves; but not grow faint at the sight of others so far before us.

Rather let us quicken our sloth by their swift pace, and encourage our fears by their happy success.

We, who profess the religion of all those saints, who lived and died in the same Church with us:

We, who partake of the same holy sacraments, and eat the same celestial food:

Why should we fear one day to shine above, and rejoice together with you, O glorious saints?

Are we not all redeemed with the same rich price, and is not the same eternal crown proposed to us all?

Are we not bred in the same apostolic faith, and nursed at the breasts of the same spiritual mother?

The lessons, I see, and teachers are the same; but the hand is dull, and the instrument out of tune.

You lived, indeed, in a dangerous world like this; and were tied to bodies frail as ours.

But, by a constant vigilance, you overcame the world, and subdued those bodies to the service of your mind.

You overcame with a joyful heart, and we thus congratulate the triumphs of your victories.

You overcame, but not with your own strong hand; you now triumph, but 'tis by the bounty of your God.

Cheer then thyself, my soul, and raise thy head, and open thy bosom, to the hopes of heaven.

Fear not, our God has a blessing too for us, if we have a love and obedience for Him.

If we delight in the ways of piety, and diligently attend the offices of devotion:

If we refrain from the liberties of the world, and curb the loose suggestions of the flesh:

If we can look on gold and honour, and their flaming beams not dazzle our eyes.

If we perform with them the part of faithful servants, we shall surely with them have the portion of children.

Glory be, *etc.*

As it was, *etc.*

PSALM CXXX.

Precious, O Lord, in Thy sight is the death of Thy saints, which finishes Thy greatest work, the perfecting of souls.

Whom Thou esteemest as the jewels of heaven, and choicely gatherest into Thine Own treasury.

Precious to themselves, O Lord, is the death of Thy saints, which takes off the dusky cover that hides their brightness.

Which shapes and polishes them to a beauteous lustre, and sets them as stars round about Thy throne.

Precious to us, O Lord, is the death of Thy saints, which makes us heirs of so great a wealth.

Which leaves us furnished with so rich variety, that every kind of want is abundantly supplied.

Some teach us courage to encounter dangers, and not, for fear, make shipwreck of our consciences.

Others instruct us to converse with meekness, and patiently bear neglects and injuries.

From some we learn how wisely to use this world, and make it serve us in our way to the next.

From others how more generously to renounce it, and pass our time in peace and prayer.

From all we learn this best of arts, to live and die like saints, and, in the best of methods, their own example.

O gracious Lord, Whose love still looks about, and searches every way to save us sinners :

Who camest Thyself, bright Sun of Glory, to enlighten our darkness, and warm our frozen hearts :

Who, with Thy fruitful beams, still kindlest others to burn as tapers in Thy Church's hands :

And by their near proportionate distance, stand fit to shine in every corner of our lives :

O make us bless Thy Name for all these mercies, and let not one be lost by our ingratitude.

Let us not keep in vain these sacred memorials, to be only a reproach to our unprofitable lives.

But let us stretch out ourselves, and pursue to the mark, for the glorious prize that is set before us.

Still with our utmost speed let us follow them, whose travels ended in so sweet a rest.

And when our life's last day begins to fail, and bids us hasten to prepare for night :

Then come, ye holy angels, and watch about us, and suffer not the enemy to disturb our passage.

Come, and receive in peace our departing souls, and bear them safely to the presence of our Lord.

Then, O Thou dear Redeemer of the world, and Sovereign King of life and death ;

Thou that despisest not the tears of the penitent, nor turnest away from the sighs of the afflicted ;

Thou that preservest all that rely on Thee, and fulfillest their desires that long to be with Thee !

Hear Thou our cries, and pardon our sins, and graciously deliver us from all our fears.

Call us to Thyself with Thine Own blest voice ;

call us, O dearest Jesus! in Thine Own sweet words:

Come, ye blessed of my Father, inherit the kingdom * prepared for you from the foundation of the world. * *Prepared*, etc.

Then, O my happy soul, immediately obey, and go forth with gladness to meet Thy Lord.

To live with Him, and behold His glory; to rejoice with Him, and sing His praise.

Glory be, *etc.*
As it was, *etc.* Alleluja.

Ant. Precious in Thy sight, *etc.*

HYMN XL.

Night forbear: alas, our praise,
And our young beginning hope,
Set to grow on these blest days,
Faint and dull, requires more scope.

'Twill not hear; but sullen flies,
Summons all the world to sleep;
Bids us close our books and eyes,
What we have gain'd content to keep.

Blessed Saints! this broken rate,
Bids our slowness ply its wings:
While your quick and active state
Always wakes, and always sings.

Yet ev'n this, your school, too, was;
And your, now unwearied, lays,
By this change of song and pause,
Here 'mongst us you learn'd to raise.

Here you, thus, took often breath;
Yet have climbed those hills of light.
O may your success bequeath
Hope to reach that glorious height.

Though our notes be short and few,
And our rests, too, oft and long;
If we keep in tune with you,
We at last shall sing your song.

If our utmost humble powers,
Here our daily prayers attend;
These poor psalms shall there, like yours,
In a nightless Compline end.

Glory, Lord, to Thee, alone,
Here below, as there above;
May Thy joys, great Three in One,
Ever draw and crown our love. *Amen.*

The Lesson. Matt. xi. 28.

COME unto me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.

Antiphon for Nunc Dimittis.

The just shall shine as the sun in the presence of God, and neither night nor cloud shall eclipse them for ever.

V. For the glory of the Father shall shine upon them.
R. And the light of the Lamb illuminate them.

Let us Pray.

O God, Who, after Thy servants had spent the day of their life in a course of piety and heroic virtue, didst close their evening with a holy death, and eternal rewards, Grant, we beseech Thee, Thy grace unto us, so to imitate Thy saints, in the well-

bestowing of our time here, that we may follow them in their happy passage out of this world, and be admitted to Thy everlasting glory with them in the other, through our Lord Jesus Christ Thy Son, Who, *etc.*

THE

PREPARATORY

OFFICE FOR DEATH.

BY WAY OF COMMEMORATION OF THE FAITHFUL DEPARTED.

Matins, or Morning Prayer.

¶ After the *Introduction* say the

INVITATORY.

Come, let us adore our God, to Whom all things do live.

Come, let us adore, etc.

PSALM CXXXI.

HE is the great Creator of the world, and Sovereign Judge of all mankind; He sits above on His glorious throne, and in His Hands are the keys of life and death.

Come, let us adore our God, etc.

Whatever He pleases He brings to pass, and none can resist His Almighty power; whatever He does is still the best, and none can accuse His all-knowing goodness.

Come, let us adore, etc.

All things do live to Thee, O Lord, Thou sole Preserver of universal nature; the blessed Saints rejoice in Thy glory, and with pleasure expect from Thee the accomplishment of their bliss.

Come, let us adore, etc.

Even the unhappy spirits declare Thy Justice; and the rest of Thy creatures look up for mercy, expecting at last to be removed from corruption into the glorious liberty of the sons of God.

Come, let us adore, etc.

Lord! whilst we breathe, let us live to Thee; and when we expire, depart in Thy peace; that, whether we live or die, we may be always Thine, and, after death, still live with Thee.

Come, let us adore, etc.

V. Give all Thy faithful eternal life, O merciful God;

R. And may Thy glorious light shine upon us for ever.

Come, let us adore, etc.
Come, let us adore, etc.

Antiphon.

Come, let us humble ourselves in the sight of our God, and spread before Him all our complaints.

PSALM CXXXII.

Unhappy we, the children of dust! why were we born to see the sun?

Why did our mothers bring us forth to misery, and unkindly rejoice to hear us cry?

Whither, alas! has their error led us? in how sad a condition doth our birth engage us?

We enter the world with weeping eyes, and go out with sighing hearts.

All the few days we live, we are full of vanity, and our choicest pleasures are sprinkled with bitterness?

The time that is past is vanished like a dream, and that which is to come is not yet at all.

The present we are in stays but a moment, and then flies away, and never returns.

Already we are dead to all the years we have lived, and shall never live them over again.

But the longer we live, the shorter is our life; and in the end we become a little lump of clay.

O vain and miserable world, how sad and true is all this story! and yet, alas! this is not all; but new complaints remain, and more, and worse.

We begin our race in contemptible weakness, and our whole course is a progress of dangers.

If we escape the mischances of a child, we pass on to the rash adventures of youth.

If we out-live those sudden storms, we fall into far more malicious calamities.

Our own superfluous cares deliberately consume us, and the crosses of the world wear out our lives.

Should we, by strange success, overcome all these, and still bear up our prosperous head,

We are sure at last old age will find us, and bow our strength down to the grave;

The grave, from which no privilege exempts, nor any power controls its command.

The rich must leave their wealth behind them; and the great ones of the world be crumbled into dust.

The beauteous face must be turned into rottenness; and the pampered body become the food of worms.

The busy man must find a time to die, though his full employment spare none to provide for it.

Even the wise and virtuous must submit to fate; and the heirs of life itself must be the prisoners of death.

This, when I see, I weep, and am afraid, since we must all drink of the same cold cup.

All must go down to the same dark grave; and none can tell how soon he may be called.

To-day we are in health among our friends and affairs: to-morrow arrested by the hands of death.

Nature may faintly struggle for a time, but must yield at last, and be buried in the earth.

At last we must take our leave of our nearest relations, and bid a long farewell to all the world.

Perhaps the people may talk of us awhile, sometime as we deserve, and often as they please.

Perhaps, our bodies once laid out of sight, we are never more remembered than if we had never been.

Only our good works follow us to the grave, and faithfully go on with us beyond our funerals.

V. Give us eternal rest, O merciful Lord;

R. And may Thy glorious light shine upon us for ever.

Ant. Come, let us humble, *etc.*

Antiphon.

'Tis not for us, O Lord, to choose our conditions, but to manage well what Thou appointest.

PSALM CXXXIII.

Why do we thus bemoan ourselves, and rashly utter such repining words?

Seems it so hard a fate to tread the path which all our ancestors have gone before us?

Adam, the first of men; and Abraham, the friend of God:

David, the man after God's Own heart; and Mary, the Blessed Virgin Mother of our Lord:

All these have paid their debt to nature, and subscribed the law of universal mortality.

Jesus Himself, the Eternal Son of God, expired on the Cross, and went to His glory through the gates of Death.

And shall our fond self-love so blindly flatter us to wish an exemption from this general rule?

Shall we be murmuring still that our life is but a span; and that exposed to innumerable sorrows?

Does not the very shortness abate its miseries? Do not these many miseries commend its shortness.

Should we not rather rejoice at the sight of death, which, whenever it comes, still brings advantage?

If, in our age, it is a haven of repose, and ought to be welcome after so long a voyage:

If, in our youth, it prevents a thousand calamities, a thousand dangers of ruining our souls:

If, by an ordinary sickness, it is the course of nature: if, by an outward violence, it is alway the will of heaven:

What need we fear how many deaths there are? we are sure there can be but one for us.

Dying is an act that is to be done but once; and once well done, we are happy for ever.

Lord, we confess Thy decrees are just, and ourselves the cause of all our miseries.

We sacrifice our youth to sport and folly, and our manly years to lust and pride.

We spend our old age in craft and avarice, and begin not to live till we are ready to die.

Then we bewail the shortness of our time; when ourselves have thrown it all away.

We lead a loose and negligent life, and then complain that death takes us unawares.

Our days, perhaps, are too few to grow rich, or satisfy the ambition of a haughty spirit;

But to be taught the love of God, and the meek and humble life of Jesus,

Requires not so much the number of years, as the faithful endeavours of a pious mind.

Could we bestow on the improvement of our souls the time we so vainly trifle away,

Our day would be short enough not to seem tedious, and long enough to finish our appointed task.

And what, O glorious God, is our business here, but to trim our lamps, and wait for Thy coming?

But to sow the immortal seed of hope, and expect hereafter to reap the increase.

No matter how late the fruit be gathered, if still it go on in growing better.

No matter how soon it fall from the tree, if not blown down before it be ripe.

O Thou most just, but secret Providence, Who governest all things by the counsel of Thy Will;

Whose powerful Hand can wound, and heal; lead down to the grave and bring back again:

Behold, to Thee we bow our heads, and freely submit our dearest concerns.

Strike, as Thou pleasest, our health, our lives; we cannot be safer than at Thy dispose.

Only these few requests we humbly make; which, O may Thy clemency vouchsafe to hear:

Cut us not off in the midst of our folly, nor suffer us to expire with our sins unpardoned;

But make us, Lord, first ready for Thyself, then take us to Thyself in Thine Own fit time.

V. Give us eternal rest, *etc.*
R. And may Thy glorious light, *etc.*

Ant. 'Tis not for us, O Lord, *etc.*

Antiphon.

Only our earth shall return to earth; but our better part shall live for ever.

PSALM CXXXIV.

My soul, all these complaints concern not thee, whom thy bounteous God has made immortal.

Who, when this house of clay shall fall into dust, and this narrow cage be broken down,

Shalt soar aloft on thine own free wings, and spread thy boundless eye over all the world.

If thou hast happily trained up thyself to aim still upwards at the highest heavens,

Swift, as a flash of quickest lightning, shalt thou instantly fly to those blessed objects;

But if thy thoughts have flagged below, and delighted to hover too near this earth,

Because thou art incapable of that blissful light, whose beams endure not the least impurity,

Thou must sit down in the shades of sorrow, and dwell in the vale of tears and darkness.

O the dear price thou shalt then pay for neglecting here to perfect thy accounts!

Well is it with thee, therefore, if thou hast truly laboured to make thy calling and election sure, and art fully prepared for an happy charge:

If not only, above all things, thou hast loved thy God, but hast loved all things in order to Thy God:

For thou shalt surely go to the bosom of Abraham, the paradise of the blessed, the tabernacles of the righteous, the mansions where the faithful rest from their labours:

Where there is light, and life, and glory; ease without trouble, and joy without any mixture of grief:

Thither shalt thou mount on the wings of angels, to the general assembly of the saints, and to the spirits of just men made perfect.

These, and the holy angels, shall receive thee with joy, and welcome thy arrival thither.

There shalt thou have the recompense of reward, the things which thy God hath prepared for thee.

Things which thy eye never saw, nor thy ear heard, nor the tongue of man is able to express.

In this celestial place shalt thou rest, and rejoice in perfect quiet and refreshment till the resurrection;

Entertained by angels, conversing with saints, and feasting all the time on such transcendant delights, as those who enjoy them are only capable to describe.

This shall be thy happy abode; there shalt thou live in universal love.

But miserable are they who, by deferring their repentance, depart in all the guilt of their sins;

For after this life their repentance comes too late to meet with that mercy they have so long abused.

Their departed souls shall be hurried down by devils to the mansion of the damned spirits:

To that dungeon of stench, and darkness, and despair, where there is sorrow without allay of joy.

Where, like a vulture feeding on the liver, the worm of remorse shall always gnaw their souls:

Even their consciences, then the tenderest parts of their souls, whose horror no wit of man can conceive, or tongue, or pen of man express.

Thither in mockery are their souls welcomed by grisly, grinning devils, who tempted them to their own destruction.

There shall they weep, and wail, and gnash their teeth for anguish, and curse the day in which they were born.

There have they wounds without balm, flames without refreshment, labour without rest, living in a constant trembling expectation of their dreadful resurrection.

And when that comes, at the sound of the last trump, they shall say to the deaf mountains and rocks, "Fall on us,

"And hide us from the face of Him Who sitteth on the throne, and from the wrath of the Lamb:

"The Lamb of God, Who took away the sins of the world; the Lamb, Who was our Saviour, but is now our Judge."

O that this dismal time may be so dreaded, that it may never be felt by any of us!

O that we may rightly use the day of grace; O, Jesu, help us to repent, while repentance is available to salvation!

O Sun of Righteousness, rise upon us with healing in Thy wings!

O enlighten and water our hard-frozen souls with the radiant beams of Thy Holy Spirit!

Come, dearest Jesu, come quickly, and rescue us from that infernal place of horror.

Thou, Who camest humbly once to redeem us, come gloriously now to deliver us, whom Thou hast redeemed with Thy precious blood.

Come, Lord, come quickly, dearest Jesu! and rescue with Thy power Thine Own inheritance.

O may that happy day make haste to come, and cheer our darkness with its radiant beams!

O may that Light of Lights speedily arise, and disperse the mist that intercepts our sight!

Come, Lord, come quickly, dearest Jesu! and lead Thy servants forth out of the house of bondage.

Come, and deliver us out of the snare of the enemy; O deliver all captives of Satan out of the hands of that wicked one;

That they may pass from death to life, and dwell with Thee in Thy blessed peace.

V. Give us eternal rest, O merciful Lord;

R. And may Thy glorious light shine upon us for ever. Amen.

Ant. Only our earth, *etc.*

Our Father, *etc.*

I believe, *etc.*

First Lesson. Job xiv.

MAN that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. And dost Thou open Thine eyes upon such an one, and bringest me into judgment with Thee? Who can bring a clean thing out of an unclean? Not one. Seeing his days are determined, the number of his months are with Thee, Thou hast appointed his bounds that he cannot pass; Turn from him, that he may rest, till he shall accomplish, as an hireling, his day. All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine Hands. For now Thou numberest my steps, dost Thou not watch over my sin?

Responsory.

Where shall I hide me from the face of Thy wrath? Where shall I hide me, when Thou comest to judge the living and the dead? I tremble at my own unworthiness: I am ashamed, thus impure, to appear in Thy presence. * *Wash me yet more, O Lord, from my iniquities, and purge me thoroughly from my sins.* I know that the enemy obstructs my way; my sins exclude me from Thy kingdom, where no unclean thing can enter, nor any clean be denied admittance. * *Wash me*, etc.

Second Lesson. Job vii. and x.

I HAVE sinned; what shall I do unto Thee, O Thou Preserver of men? why hast Thou set me as a mark against Thee, so that I am a burden to myself? And why dost Thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust, and Thou shalt seek me in the morning, but I

shall not be. My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul. I will say unto God, Do not condemn me; shew me wherefore Thou contendest with me. Is it good unto Thee that Thou shouldest oppress, that Thou shouldest despise the work of Thine Hands, and shine upon the counsel of the wicked? Hast Thou eyes of flesh? or seest Thou as man seeth? Thine Hands have made me, and fashioned me together round about; yet Thou dost destroy me. Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews. Thou hast granted me life and favour, and Thy visitation hath preserved my spirit.

Responsory.

Woe is me, wretched sinner, what shall I do? I have committed evil in the sight of my God: I have offended the eyes of His Majesty. Whither shall I fly from the justice of my Judge? Whither but unto the mercy of my Saviour! * *Have mercy on me, O Lord, have mercy on me, when Thou comest in glory to judge the world.* My corrupt nature hath brought forth sin, and sin hath brought forth sorrow. Where shall I seek for pardon? Where shall I find relief, but in Thee, my God, my hope and portion in the land of the living! * *Have mercy on me*, etc.

Third Lesson. Job ix. and x.

How should a man be just with God? If he will contend with Him, he cannot answer Him one of a thousand. Whom, though I were righteous, yet would I not answer, but I would make supplication to my Judge. And now, Lord, what wait I then for? truly my hope is in Thee. Are not my days few? cease then, and let me alone, that I may take comfort a little. O spare me a little, that I may recover my strength, before I go hence, and am no more seen. O

deliver me, and take away Thine Hand from me, and let any man's hand fight against me. My days are past, my purposes are broken off, even the thoughts of my heart. They change the night into day: the light is short because of darkness. And again after darkness I hope for light: when I lie down I say, When shall I arise, and the night be gone? And where is now my hope? As for my hope, who shall see it? Have pity upon me, have pity upon me, O ye my friends, for the Hand of God hath touched me. He hath hedged my path round about that I cannot pass. Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen, and laid in the rock for ever! For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me.

Responsory.

My days are consumed as a shadow; I am withered away as grass; and nothing remains but the cold grave. O let me call back that uncomfortable word! My days, indeed, are declined, but my eternity is safe; I am withered away as grass, but the spring will come, and revive me into a flower of Paradise: * *This, my hope, is laid up in my bosom; let, then, my body be crumbled into dust, and my soul be detained, for a time, in a lesser degree of bliss.* I know my Redeemer liveth, and at the last day I shall rise out of the earth, and be compassed again with my skin, and that in my flesh I shall see God, and in that blissful sight shall be for ever happy. This, my hope, is laid up in my bosom: Give us, then, O gracious Lord, give us, when we die, eternal

rest; and may Thy glorious light shine bright upon us for ever. Amen. * *This, my hope, is laid up*, etc.

V. To all Thy faithful people give eternal rest;

R. And make Thy glorious light shine upon them for ever.

* *This, my hope, is laid up in my bosom*, etc.

V. Bless the Lord.

R. Thanks be to God.

Pause, and meditate awhile. Then say, The blessing of God, *etc.*

Lauds.

If these be said alone, then begin with the *Introduction* and *Invitatory*, as at *Morning Prayer*.

Antiphon.

Return unto thy rest, O my soul, for the Lord deals graciously with all them that love Him.

PSALM CXXXV.

When we have shed our solemn tears, and paid our due sighs to the memory of our friend,

Let us wipe our eyes with the comfort of hope, and change our grief into a charitable joy.

The friends we mourn for are delivered from this world, and all the miseries we so justly deplore.

Their bodies tremble no more with the palsy, nor burn with the flames of a scorching fever.

They now cry out no more for want of sleep, nor roll up and down upon their uneasy beds;

But quietly rest in the silent grave, till they rise again to immortal glory;

Which, whilst they there expect in peace, their souls are enlarged to a spacious liberty.

No longer confined to this prison of the body; but gone to dwell in the region of spirits.

No longer exposed to these stormy seas; but gladly arrived at their safe harbour:

Where, with joy, they look back on all past dangers, and are free from all fear of being cast away.

Though for a time they wait for their resurrection, they are sure at last to see the happy day.

They are sure at last to behold their Redeemer, and live for ever with the blessed Jesus.

They are sure their present fruitions will end in perfect bliss; which nothing can abate or interrupt one moment, but must continue entire for ever.

O glorious Lord, the free original Source, and final End of universal nature!

Since, by Thy grace, Thou hast thus begun, and sown in our hearts the seeds of glory,

O may the same blest Hand go on to finish its Own blest work.

Ripen the fruit Thou reservest for Thyself, and hasten the days of our joyful harvest.

Send forth Thy angels to reap Thy grain, and lay it up safe in Thy heavenly magazine;

There to supply the place of those unhappy tares, which Thy justice threw down into everlasting fire:

There to assist among those holy angelic choirs, which Thy mercy established in everlasting bliss:

There to join with Thy perfectly blessed; to sing Hallelujahs unto Thee.

PSALM CXXXVI.

Come, let us praise the goodness of our God, Who orders everything to the best for His servants.

Whose Providence governs us all our life, and takes so particular care of our death.

He casts us down on our bed of sickness, and draws the curtain 'twixt the world and us;

Shutting out all its vain designs, and contracting our business to a little chamber.

There, in that quiet solitude, He speaks to our hearts, and sets before us all our life.

There He discovers the fallacies of the world, and invites us now at last to prepare for the other.

Thither He sends His messengers of peace, to treat with our souls, and reconcile them to heaven.

Thither He sends even His only Son, to secure our passage, and conduct us unto Himself.

O! how quiet other will our thoughts be then, to what they were in our careless health?

How shall we freely censure what we once esteemed, and be easier convinced into wiser counsels?

When our unruly senses shall be checked with pains, and our rash minds made sober with fears;

When the occasions of sin shall be removed away, and everything about us incline us to repent.

Blessed for ever be Thy Name, O Lord, Whose mercy sanctifies even Thy punishments into favours.

Thou bringest us low to persuade us to be humble, and prescribest us a sickness to cure our infirmities.

Thou commandest the grave to dispense with none, but indifferently seize on all alike;

That all may alike provide for that fatal hour, and none be undone with mistaken hopes.

Thou tellest us plainly that all must die, but kindly concealest the time and place;

That everywhere we may stand on our guard; and every moment expect Thy coming.

Thou teachest the use of decent funerals, and the duty we owe to our deceased friends;

That we may often renew the memory of our own grave, and the wholesome thoughts of our future state;

That so, with an act of excellent charity, we may do our duty to our departed friends;

And may excite ourselves from the thoughts of our

mortality, the more carefully to perform our duty unto Thee.

Let not, O Lord, these gracious arts be lost, which Thy merciful wisdom contrives for our sakes;

But, whilst we thus remember the death of others, make us still seriously reflect upon our own;

And let every time we reflect upon our own, make us the more diligent in preparing for it.

PSALM CXXXVII.

O prize the Lord, all ye nations of the earth, Whom His providence yet sustains alive.

Whom He so long forbears to strike, though our sins have so oft provoked His wrath.

Whom He so graciously calls to repent, though our passions have hitherto neglected His voice:

Making experiments by the death of others, to advise His servants into a warier life.

To clear this useful truth we, too, must die, and strictly account for every idle word.

We must appear before the great tribunal, and there receive our everlasting doom.

O praise the Lord, all you faithful souls, for His mercy shall preserve the just.

Though we lie below in this valley of tears, and sit lamenting in the shades of sorrow,

Yet He will bring us up to His eternal mountains, and fill our eyes with glorious light.

Though our bones stare us in the face, and our hearts faint with age or sickness,

Yet we shall be clothed with strength and beauty, and placed to sing among the blessed saints.

O praise the Lord, all you blessed above, whom His bounty hath already crowned with glory.

You, who were weaned from the allurements of the world, and fit to die at the hour of death.

You, who designed your whole life for heaven, and departed in the fear and favour of God.

O praise our Lord, you especially who, entirely weaned from this world, found no unwillingness at your death to leave it.

You who, spending your whole life for Christ, and laying it down for His sake, departed hence with joy to possess your hopes.

Millions of angels meeting you in the way, and carrying you directly to the presence of their King.

O praise the Lord, all you glorious angels, whose bright felicity began so early.

Stars that arose in the morning of the world, and still maintain your unchangeable lustre.

Shining perpetually near the throne of God, as the top and master-piece of all His works.

O praise the Lord, all ye His works; praise and magnify Him for ever.

Praise His Almighty power that gave you being, and still preserves you from relapsing into nothing.

Praise His All-seeing wisdom, O ye saints, that here directs your steps, and leads you on to your eternal end.

Praise, above all, His boundless goodness, that pours into everything as much as it can hold.

And though our short sight now reaches not so far, but often mistakes and repines at His government,

Yet at the last great day we shall easily discern * a perfect concord in the harshest note. **A perfect*, etc.

When our adored Redeemer shall come in the clouds, and summon all nature to appear before Him.

There to receive, each one, their proper part, exactly fitted to their best capacity.

There to behold the whole creation strive; to express in itself the perfections of its Maker.

Whose admirable wisdom shall guide that last universal scene, and finish all into a beauteous close.

V. Give us eternal rest, O merciful Lord!

R. And may Thy glorious light shine upon us for ever.

Antiphon.

Return unto thy rest, O my soul, for the Lord hath dealt graciously with thee. Return to thy rest again, for thy Lord deals graciously with all that love Him.

V. Blessed are they that die in the Lord;

R. For their works follow them; and they rest from their labours.

Antiphon.

I am the Resurrection and the Life; he that believes in Me, though he be dead, shall live; and every one that lives and believes in Me, shall not die for ever.

Here follows the *Benedictus.* Then repeat this *Antiphon*, I am, *etc.* Then kneeling, say, Our Father, *etc.;* and then say alternately the psalm *Miserere*, with the following *Suffrages:*

Have mercy upon me, O Lord, according to Thy loving kindness;

And, according to the multitude of Thy tender mercies, blot out my transgressions.

Wash me thoroughly from mine iniquity, and cleanse me from sin;

For I acknowledge my transgressions, and my sin is ever before me.

Against Thee, The only, have I sinned, and done this evil in Thy sight;

That Thou mightest be justified when Thou speakest, and clear when Thou judgest.

Behold, I was shapen in iniquity;

And in sin did my mother conceive me.

Behold, Thou desirest Truth in the inward parts,

And in the hidden part Thou shalt make me to know wisdom.

Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

Make me to hear joy and gladness, that the bones which Thou hast broken may rejoice.

Hide Thy face from my sins; and blot out all mine iniquities.

Create in me a clean heart, O God, and renew a right spirit within me.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation, and uphold me with Thy Spirit.

Then will I teach transgressors Thy ways, and sinners shall be converted unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation, and my tongue shall sing aloud of Thy righteousness.

O Lord, open Thou my lips, and my mouth shall shew forth Thy praise.

For Thou desirest not sacrifice, else would I give it; Thou delightest not in burnt-offering.

The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise.

Do good in Thy good pleasure unto Zion; build Thou the walls of Jerusalem.

Give all Thy faithful eternal rest;

And may Thy glorious light shine upon them.

Enlighten them when they sit in darkness;

And forsake them not in the valley of the shadow of death.

Turn not Thy face away from them, O Lord.

Turn not Thy face away in wrath from Thy afflicted servants.

Behold their humiliation and their labour;

And forgive them all their sins.

Behold how their spirit is in anguish;

And their heart troubled within them.

Their iniquities have overtaken them:

Innumerable evils have compassed them about.
And now what is their expectation, but Thou, O Lord!
And their substance is with Thee.
Before Thee is all their desire;
And their groans are not hid from Thee.
As the hart pants after the water-brooks;
So do their souls thirst after Thee.
Their souls thirst after Thee, the Living Fountain:
When shall they come and appear before Thy face.
Their tears are their bread day and night:
While it is said unto them, where is now your God?
Turn them, O Lord, Thou God of strength:
Shew them Thy face, and they shall be safe.
Bring out their souls from prison to praise Thy Name.
They stand expecting till Thou shalt deliver them.
How long, Lord? wilt Thou forget them for ever?
How long wilt Thou hide Thy face from them?
Turn Thee, O Lord, and deliver their souls.
Save them for Thy mercy's sake.
Save Thy people, O Lord:
And bless Thine Inheritance.
Govern them, and raise them up for ever:
That they may walk in the light of Thy countenance:
And rejoice in Thy presence for ever.
That their souls may live:
And sing Thy praise, O God;
While even Thy judgments lead them to their bliss.
O Lord, hear our prayer:
And let theirs and our cry come up unto Thee.

Let us Pray.

Almighty God, with Whom do live the spirits of them that depart in the Lord, and with Whom the souls of the faithful, after they are delivered from the burden of the flesh, do rest from their labours, we give Thee hearty thanks for that it hath pleased Thee to deliver our * dear friends, who have gone before us, out of the miseries of this sinful world; beseeching Thee, that it may please Thee to accomplish the number of Thine elect, and to hasten Thy kingdom; that we, with all those that have departed in the true faith of Thy Holy Catholic Church, may have our perfect consummation in bliss, both in body and soul, in Thy eternal kingdom, through Jesus Christ our Lord. Amen.

* Here any of our dear, virtuous friends or relations, natural, civil, or spiritual, whom we believe to have died in the peace of God, may be commemorated, by saying, Particularly Thy faithful, or penitent, or dear servant, our late Father, Mother, Brother, *etc.*, Friend, Neighbour, Bishop, Minister, or Parish Priest, N, N, *etc.*

Almighty and everlasting God, we render unto Thee most hearty thanks and praise for Thy wonderful grace and virtue declared in all Thy Saints, who have been the choice vessels of Thy grace, and the lights of the world in their several generations; most humbly beseeching Thee, that we may have grace to follow the example of their stedfastness in Thy faith, and obedience to Thy holy commandments. And we commend also unto Thee, all other, Thy servants, that are departed hence from us with the sign of faith, and now rest the sleep of peace; that at the day of the general resurrection we, and all they who are of the mystical Body of Thy Son, may be set on His right hand, and hear His most joyful voice, *Come, ye blessed of My Father.* Grant this, O Father, for Thy dear Son's sake, our only Mediator and Advocate. Amen.

V. Give all Thy, *etc.*
R. And may, *etc.*

Then conclude with the Blessing.

Vespers, or Evening Prayer.

In the Name, *etc.*

V. Enlighten, O Lord, our darkness;
R. *And forsake us not in the shadow of death.*
V. The hour of darkness cometh;
R. *But make Thy light to shine upon us.*
V. Let us watch;
R. *As our Lord hath commanded.*

Antiphon.

Blessed are the servants whom our Lord shall find watching; He surely will bestow on them all the mercies of heaven.

PSALM CXXXVIII.

Come, let us make our peace betimes with our God, before the evening approach too near.

Whilst it is called to-day let us faithfully labour; for the night will come, wherein none can work.

Let us implore His favour first for ourselves, and not till then presume to beg for others.

Let us look first into our own breasts, and strictly examine what passes there.

Lest, while we pray for the salvation of others, ourselves become everlasting reprobates.

Tell me, my soul, how stand our great accounts? Are all things even between heaven and us?

Are we prepared to meet our Judge, Whose justice punishes every the least voluntary defect;

Is there not still some restitution to be made, which the love of the world tempts us to delay?

Is there not still some misaffection to rectify, which our own false hearts abuse us to connive at?

Not that we esteem, O Lord, any creature more than Thee; from which abhorred ingratitude defend Thy servants.

But that we esteem them more than they deserve, and busy our thoughts too eagerly about them.

We love them in some degree for themselves, not purely as instruments to bring us to Thee.

Forgive, O Sovereign Goodness, these our imperfections, and fix our whole hearts upon nothing but Thyself.

Why are we thus at the best but good by halves, for whom there is a heaven prepared worth all our labours?

Why do we mingle still with Thy pure grace so much of our own corrupted nature?

Deliver us, O Lord, from the temptations of this world, and mercifully save us from the wrath to come.

That dreadful wrath, which we so justly fear, and which so many terribly feel.

Justly we confess; but yet upon our true repentance, we hope in Thy clemency to meet with pity.

Pity all poor penitents' miseries, Thou that hearest their cries; relieve their sorrows, Who seest their tears.

Pity their fainting eyes, that so much wake, and wait till the long-expected day appears.

Pity their wearied hands stretched out to Thee, and send Thy holy angels to bring them unto Thee.

Unloose their bonds, that they may pass away to those mansions of joy: where holy souls rest, and weep no more.

V. Give all Thy faithful perfect rest, O merciful Lord, and consummate their bliss.

R. And may Thy glorious light shine upon them for ever.

Antiphon.

Happy the sick who are prayed for by others; but far more happy they who pray for themselves.

PSALM CXXXIX.

Hear these our prayers, O Lord, for Thy sick servants, and favourably accept our humble charity towards them that are visited with Thy rod at this time.

Hear their own bitter prayers, O Lord, for themselves, and tenderly regard their doleful complaints.

Look upon them with the eyes of Thy mercy, and give them, we beseech Thee, comfort and sure confidence in Thee their strong salvation.

Quench not, O God of mercy, the smoking flax, nor break the bruised reed.

But sanctify Thy Fatherly correction to them that fear before Thee, and pardon the sins of the days of their folly.

For they confess they have gone astray after the manner of men; but their chief desires are now towards Thee.

Hear how they cry unto Thee in their distress: O let Thy saving word leap down from heaven, and heal all their infirmities.

Let Thy grace at this time mercifully assist them, that the sense of their weakness may add strength to their faith, and seriousness to their repentance.

That they being sincerely contrite for their sins, may by Thee mercifully be delivered from the guilt and burden under which they groan.

And being themselves forgiven, may, from their hearts, both forgive all that have offended them, and make satisfaction to all whom they may have injured.

That so being reconciled to Thee, O Lord, and to all the world, they may with a constant faith and

firm hope cast themselves upon Thy mercy, and continue to the end in Thy grace and favour.

That howsoever it shall please Thee to dispose of them, either for life or death, they may most cheerfully submit themselves to Thy most holy will.

That if it be Thy good pleasure to prolong yet their days here upon earth, they being made whole by Thy grace, may sin no more, lest a worse thing come unto them.

And that being delivered from their diseases, and out of the hands of their ghostly enemies, they may henceforward serve Thee by love, without fear, all the remaining days of their life, in true holiness and righteousness.

Or if it be Thy pleasure at this time to call them hence, we pray Thee lighten their eyes, that they sleep not in death, lest the enemy should prevail over them :

But that being by Thy great and infinite mercies delivered from all the temptations and wiles, all the illusions and assaults of the enemy, they may go forth in Thy name, and in their going forth, magnify the Lord their Redeemer.

That they being safe from the gates of hell, and powers of darkness, and by Thee secured against the bitter pains of eternal death, may gloriously triumph in thy salvation.

O Lord, according to the multitude of the sorrows in their souls and bodies at this time, let Thy comforts refresh their hearts.

And as the sufferings of Christ abound in any, so also, we beseech Thee, may their consolation much more abound by Christ to Thy glory.

Hear these our prayers, O Lord, for Thy servants, and favourably accept our petitions for all those that are any ways afflicted in mind, or distressed in body.

O shew Thy mercy unto them; and let Thy kingdom come both unto them and us.

Make haste, O Lord, the God of our salvation; and suffer not Thy servants to faint when they are proved by Thee.

But may their diseases, and all their bodily infirmities work together for good to them, as they seek to love Thee.

And may these momentary and light afflictions here work in us all an eternal weight of glory hereafter.

Make haste, O God of Truth, to accomplish Thy word, and give all Thy faithful perfect rest in Thee.

Let the days of misery and sin be brought to an end, and may Thy light gloriously shine upon them for ever.

O how long delayeth our Lord to come! why are the wheels of His chariot so slow?

Hast Thou not said, Who art Thyself the life and the truth, O Christ, that for "Thy elect sake those shall be shortened?"

Hast Thou not said, O Lord of Glory, "Behold, I come quickly, and my reward is with Me?"

Come, glorious Jesu! with all Thy holy angels, and the bright attendance of rejoicing saints.

The Spirit saith Come, and the Bride saith Come, even so come to all that are athirst for Thee, most glorious Jesu!

Come, and redeem the captivity of Thy children, and lead them away as trophies of Thy victory.

Come, and redeem us from this body of sin; yea come, and redeem all Thy Israel from their iniquities.

This, dearest Lord, will we cry continually to Thee, and never leave waiting at wisdom's gates, or weeping before Thy throne of grace,

Till Thou art pleased to call us up to Thy

heavenly palace, and to open for us those everlasting doors.

Which when Thou hadst overcome the sharpness of death, Thou didst first open to all believers.

Come, dearest Lord, yea come quickly, and graciously say to our languishing souls,

"Behold, I am come to pardon and refresh you; your sighs and your tears have provoked my pity.

"Behold, I am come to call you to Myself, and to give you possession of the inheritance I promised.

"Come, come, ye blessed of My Father, receive ye the kingdom prepared for you.

"It is enough that My servants have laboured and wept thus long; come, come, ye faithful and obedient ones; come, enter now into your Master's joy."

V. Give us and all Thy faithful eternal rest, O merciful Lord.

R. And make Thy glorious light to shine upon them for ever.

Ant. Happy the sick, *etc.*

Antiphon.

Gracious, O Lord, art Thou in all Thy promises, and bountifully faithful in all Thy performances.

PSALM CXL.

Let the faithful then comfort themselves with the consideration that they are heirs of hope, and not to be cast down at their present distress.

If God defer awhile, expect: for He surely will come, and bring them relief.

He justly stays to punish our neglect, when He often called, and we would not come to Him.

He mercifully stays till our souls are prepared, and able to bear the splendour of His presence.

Then will His glorious light immediately appear, and open to our view the blissful prospect of that promised glory.

Then will He graciously unveil Himself, and our eyes shall see Him face to face.

Then will the eternal Deity shine brightly on us, and ravish our hearts with everlasting extaeies.

All our great hopes shall be fully satisfied, and our long expectations abundantly rewarded.

We shall remember our afflictions with pleasure, when we see they were the way to our felicity.

The delay of our joys shall increase there, and every thing conspire to crown us with happiness.

Meanwhile we will frame our songs of hope and patience, and still close all with these precious words taught us by our Lord.

Thy kingdom come, O glorious Lord, and yet, O Lord, Thy will be done.

Ant. Gracious art Thou, O Lord, *etc.*

V. Blessed are the dead that die in the Lord.
R. They rest from their labours, and their works do follow them.

Antiphon.

All that My Father giveth me shall come unto Me ; and He that cometh unto me, I will in no wise cast out.

Magnificat, as at *Sunday Vespers.*

Lesson.

Come unto Me all that are weary, and heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest for your souls. For my

yoke is easy, and my burthen light. *All that may*, etc.

Then kneeling, say,

V. Out of the depths I have cried unto Thee, O Lord.

R. *Lord, hear my voice; let Thine ears be attentive to the voice of my supplications.*

V. If Thou, Lord, should mark iniquities, O Lord, who shall stand.

R. *But there is mercy with Thee that Thou mayest be feared.*

V. I wait for the Lord, my soul doth wait for Him, and in His word do I hope.

R. *My soul waiteth for the Lord, more than they that watch for the morning; I say, more than they that watch for the morning.*

V. Our weeping may endure for a night.

R. *But joy cometh in the morning.*

V. God is in the midst of His people; they shall not be moved.

R. *God shall keep them when the morning appears.*

V. He shall help them right early.

R. *And the sorrowful sighing of the prisoners shall come before Him.*

V. Turn Thee again, O Lord, at the last; and be gracious to Thy servants.

R. *O satisfy us with Thy mercy, and that soon.*

V. Let Israel hope in the Lord; for with the Lord there is mercy, and plenteous redemption.

R. *And he shall deliver Israel from all his sins.*

V. Give them eternal rest, O merciful Lord.

R. *And make Thy light to shine upon them.*

In the midst of life we are in death, of whom may we seek for succour but of Thee, O Lord, Who for our sins art justly displeased:

Yet, O Lord most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not up Thy merciful ears unto our prayers; but spare us, O Lord most holy, O God most mighty, O holy and merciful Saviour, Thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from Thee.

The Collect.

O merciful God, the Father of our Lord Jesus Christ, Who is the resurrection and the life, in Whom whosoever believeth shall live though he die, and whosoever liveth and believeth in Him shall not die eternally; Who hast also taught us not to be sorry, as men without hope, for them that sleep in in Him, we meekly beseech Thee, O Father, to raise us from the death of sin unto the life of righteousness, that when we shall depart this life we may rest in Him, as * all Thy faithful do, and that at the general resurrection of our bodies at the last day, we may be found acceptable in Thy sight, and receive the blessing which Thy well-beloved Son shall then pronounce to all that love and fear Thee, saying, Come, ye blessed children of My Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech Thee, O merciful Father, through Jesus Christ, our Mediator and Advocate. Amen.

* Here also, as at the end of the Lauds, any virtuous friend or relation of any sort may be commemorated by saying, As we trust Thy servant, our late, *etc.*, with all Thy faithful departed, doth.

A Prayer for the Commemoration of Saints departed.

Finally, O Lord, we beseech Thee of Thy goodness to accept of the high praise and hearty thanks

which we offer up unto Thee for Thy wonderful graces and virtues, which Thou hast declared in all Thy saints, and by them bestowed upon Thy Church from the beginning of the world; who have shined forth as lights in their several generations, such as were the holy patriarchs, prophets, martyrs, and confessors, whom we commemorate with joy, and remember with honour; and for whom, with all other Thy happy servants, our fathers and brethren, * who departed this life in Thy faith and fear, we laud and magnify Thy glorious name, humbly beseeching Thee that we may have grace to follow their blessed examples in stedfastness of faith, and godliness of life, that at the last day, we with them, and they with us, may attain to the resurrection of the just, and hear that most joyful voice of our Lord say unto us, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Graut this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

* Here again we may commemorate any virtuous friend or relation of any sort, or any Confessor or Martyr, who suffered for truth and righteousness, in times of persecution, by saying, More especially Thy servant, *etc.*

V. O Lord, hear our prayer.

R. *And let our supplications come up unto Thee.*

V. Let us bless the Lord for this opportunity.

R. *Thanks be given to our God.*

V. Shew Thy mercy unto all the sick that call upon Thee.

R. *And to all Thy faithful give eternal rest, when they go hence.*

V. May Thy glorious light shine upon us for ever.

R. *And may we rest in peace.*

Here pause awhile; then say,

The peace of God, which passes all understanding, be with us.

R. Amen.

Pause again : then rise.

Compline.

V. Our help is in the name of the Lord.
R. *To Whom do live the spirits of all flesh.*
V. Our help is surely in the name of our God.
R. *Who made not death.*
V. Nor hath pleasure in the destruction of souls.
R. *But would that they should live and move in Him.*
V. Turn us, O Lord, and so shall we be turned.
R. *Quicken us, and we shall live.*
V. O God, make speed to save us.
R. *O Lord, make haste to help us.*
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Our Father, etc. But deliver us from evil. Amen.

Antiphon.

Behold! the night comes when no man can work. And if a man live many years, and rejoice too in them all, yet let him be sure to remember the days of darkness, for they are many.

PSALM CXLI.

This is our day of temptation in the wilderness,—the day which our Lord hath given us to work out our salvation.

A day wherein He proves us, that He may try our faith, and see our works.

A day wherein He calls unto us by the voice of His wisdom, and instructs us in the way by the messengers of His providence.

A day wherein He sends forth His harbingers, and by them invites us to a royal supper.

It is the marriage supper of the King's Son that they invite us to; it is the supper of the Lamb, the Kingly Lamb.

Blessed, thrice blessed, are they who are called unto this marriage supper of the Lamb, the meek and peaceable King.

He is the King of Peace, He is the King of Meekness: Lo! how meekness and majesty in Him do meet, and kiss each other.

Let the soul that is made His bride be glad and rejoice; and having made herself ready, give thanks to Him.

For that the time of her marriage with Him is come; the time wherein He calls to her to come out of this world, and enter into the bridal chamber in the heavenly palace.

With joy and gladness shall she then be brought, and then shall enter triumphantly into the King her Bridegroom's palace.

The angels that be then her fellows, holy virgin spirits, shall bear her company, and shall conduct her to the presence of her Lord.

She shall be brought by them unto Him in raiment of fine linen, and her covering shall be of wrought gold, the curious workmanship of Divine Charity.

Blessed, blessed for ever, is that soul, which is not only espoused to the King of Heaven:

But that hears now that joyful voice sounding in her ear, "Come away, my love, come away, my dove."

O joyful voice indeed in the ear of the humble

penitent! O joyful voice in the heart of the languishing lover!

But woe is me, says my soul, that I am constrained yet to dwell as in a strange land, and to have my habitation among these tents of the desert.

Yea, woe is me, that I am here made a companion of beasts, and that while I sojourn in this loathsome Kedar, I am forced to converse even with swines.

And sometimes I eat of their very husks, and if I have not altogether wallowed with them in their mire, yet have I been, alas! defiled by them.

But I will lift up mine eyes unto the everlasting hills, from whence my help shall come, and my happy release shall be delivered down by the angel of my Lord.

O blessed deliverance of the parting soul, that is called home out of this house of bondage.

That is called up out of misery, and hath wings given her to fly to the mountain of salvation, and the city of her God in the highest.

That having put off the earthly clothing, is clothed upon with the Lord her righteousness, and by Him arrayed in that most clean and white linen, which is the righteousness of saints.

That having worked while it was day, is entered after Him into His rest; all her works in bright order following, that were here wrought in Him.

O how sweet is the heavenly light to this follower of the Lamb! And how pleasant a thing it is for such an one to behold the Sun, the Sun of Righteousness!

To behold Him in His glory, as a bridegroom out of his chamber, coming forth to meet her and receive her!

Therefore, to-day let us hear His voice, and let us learn, while we are here, to walk in His sight.

Let us learn so to walk, that he may not come upon us as a thief in the night; the hour of darkness

in which we cannot more work, and therein overtake us when we are not aware.

For what, alas! will it then avail a man to have lived many years in jollity and mirth: and not to have provided against the days of darkness and mourning that follow?

Let us then watch and pray, dear fellow-Christians, that we may not anywise be surprised, but that when our Lord comes, He may find us watching and doing His will.

Ant. For behold, the night cometh when no man can work. So if a man live many years, and rejoice in them all, still let him be sure to remember the days that follow, for they are many.

Antiphon.

The day of the Lord so cometh as a thief in the night: but ye are not in darkness, that that day should overtake you as a thief.

PSALM CXLII.

As after the day cometh the night, so after the night cometh the day, even the Lord's day, that day which hath no night.

Verily, the day of this world is but as night, in comparison of that day, and the children of this world walk not, therefore, in the day, but in the night.

For they do the works of darkness, not of the light, and so are afraid of the light, which makes their works manifest that they would have to be hid.

Yea, the very light to them is darkness itself, and they call darkness light, and evil good.

They have eyes and see not, they have ears and hear not, neither can they understand with their hearts.

For having hardened their own hearts, by their wilful provocation of God in this day of their probation, they cannot know His ways, or give glory to Him.

And thus having tempted Him, perhaps, many years in the wilderness of this life, they utterly forget the days of darkness which are to follow.

O that they were but wise, and would indeed consider their latter end! And that they would not lose this day of their visitation, or suffer the sun to go down upon them in His wrath!

Wherefore the wisdom of God crieth both from within and without: yea in the streets, in the temples, and in the chief places of concourse, she crieth aloud daily, saying,

"To day if ye will hear His voice, harden not your hearts, as in the day of provocation, when your fathers tempted me."

O Lord, we hear Thy voice; O melt Thou down our hearts, we pray Thee.

O merciful Lord, Thy voice do we hear with gladness, though we have erred and strayed from Thy ways; yet are we the sheep of Thy pasture, and know Thy voice.

The voice of our Lord is mighty in operation; the voice of our Lord is a most glorious voice, shutting up the darkness, and commanding the light.

At this, Thy voice, O God, death and hell are made to flee; and in Thy temple shall every one, therefore, speak of Thy honour.

We will then enter into Thy courts, O Lord our God, and in the great assembly of Thy saints will we worship before Thy throne.

For that Thou hast by Thy powerful voice graciously called us out of darkness into a participation of Thy marvellous light.

Whence we trust that that day shall never surprise us; but that when it comes, we shall be found

already in the light of it, according to our measure.

O lift Thou up then the light of Thy countenance now upon us, so that we may walk all the day long in Thy light, and continually behold light in this Thy light.

And when Thy day shall be revealed, with the night of this world, then let a garment of light be ready for us.

In which we may be led into the bride-chamber of the Lamb, and there, by His bounteous grace, take possession of the saints' immortal inheritance in light.

V. Give us eternal light, O merciful Lord, with all Thy Israel.

R. And make Thy glory shine upon Thy servants for ever, world without end.

Ant. The day of the Lord, *etc.*

Antiphon.

Seek the Lord, and ye shall live; yea, seek Him, that turneth the shadow of death into the morning.

PSALM CXLIII.

We confess Him That is the resurrection and the light; we acknowledge Him that is the light of angels and saints.

Our Lord Christ is the very light of life, and whosoever, therefore, truly seeks Him shall live, and cannot die.

He is the life everlasting, and to know Him also is life everlasting, as to serve Him an unfading crown.

O come, let us worship then, and fall down before our Lord, the Lord of life, to Whom all things do live.

Come, let us adore the Lord our Redeemer, by

Whom all things do live, and kneel before Him Who visits the chambers of the dead, and opens the graves.

Who causes His dew to fall upon the mown grass; and remembering the prayers of His dead Israelites, calls them forth by name.

For faithful is He in all His promises; and His covenant is confirmed to all the generations of His saints.

They live in Him, and He in them; and as He liveth, so also must they live; and death can have no power over them.

They have sought Him, and they have found Him; and they know that with Him is life, and that His mercy endureth for ever.

Lo! how is the shadow of death by Him turned into the glorious morning of the resurrection!

The shadows are passed, and the Lamb is risen triumphant, as a glorious sun, shining upon them with healing in His wings.

Healing all their former maladies, and wiping away all tears from their eyes.

V. Bless ye, therefore, the Lord, O ye spirits and souls of the righteous.

R. Praise Him with us, and magnify Him for ever. Amen.

HYMN XLI.

As our shorter day of light,
  Our day of life posts on,
Both shew a long course to the sight,
  But both are quickly run.

Both have their night: and when that spreads
  Its black wing o'er the day,
There's no more work: all take their beds
  Of feathers, or of clay.

The sun now hastes to hide his face,
  And make way for the moon;
So shall our life once end its race;
  As sure, perhaps as soon.

Choose, then, before it be too late,
  For choice with life will end:
Remember, on thy choice, thy fate,
  Thy good or ill, depend.

Choose now for ever, yet thou'rt free,
  Where wilt thou place thy heart?
On the gay toys which here we see,
  Or Mary's better part?

O that I should need that demand!
  How can I choosing call,
Who find on one side nothing stand,
  And on the other All?

I choose my God, my God alone;
  I will, can have, no more.
All else is mere delusion:
  Dross poorly varnish'd o'er.

Thy life and death, O Christ, I choose,
  Who livd'st and diedst for me:
O do me not this grace refuse,
  Thine let me ever be.

That so my praises I may bring,
  Whene'er I come to die;
And may with Thy bright angels sing,
  Glory to God on high.

Glory to the great Father be,
  Glory to Christ the Son,
Glory to the Spirit, the Three
  And undivided One.

Lesson. Rev. xiv. and xix., 1 Cor. xv.

WRITE, Blessed are the dead which die in the Lord from henceforth: even so saith the Spirit.

Again, write, Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God. O death, where is thy sting? O grave, where is thy victory? But thanks be to God, Who giveth us the victory through our Lord Jesus Christ. Amen.

V. Let us be glad, and rejoice, and give honour to Him;
R. For the day of the Lamb is come.

Antiphon.

The dust shall return to the earth, as it was; but the spirit shall return to God, Who gave it; and the righteous soul shall rest in the bosom of her Lord.

The Hymn of Simeon. *Nunc Dimittis.*

Lord, now lettest now Thy servant depart in peace, according to Thy word.
For mine eyes have seen Thy salvation;
Which Thou hast prepared before the face of all people:
A light to lighten the Gentiles, and the glory of Thy people Israel.

V. Let us be glad, and rejoice, and give honour to our Lord;
R. *Who comes to His faithful ones not as a thief in the night, but as a bridegroom in the day.*
V. Bless ye the Lord, O ye spirits, *etc.*
R. *Praise Him with us*, etc.

Ant. The dust shall return, *etc.*

V. Give us, O Lord, and all Thy faithful, eternal peace;
R. *And in Thy Book of Life let our names be found.*

Let us Pray.

Most wise and merciful Lord, Who hast ordained

this life as a passage to the future, confining our conversion to the time of our pilgrimage here, and reserving for hereafter the state of punishment and reward, vouchsafe us Thy grace who are yet alive, and still have opportunity of reconcilement to Thee, so to watch over all our actions, and correct every least deviation in our way to heaven, that we be neither surprised with our sins uncancelled, nor our duties imperfect; but, when our bodies go down into the grave, our souls may ascend to Thee, and dwell for ever in the mansions of eternal felicity; through Jesus Christ our Lord and only Saviour. Amen.

O God, the most gracious Maker, and merciful Redeemer, of mankind, fill us, we beseech Thee, whenever Thou shalt lay us upon the bed of sickness, with gladness of heart, contentedness of Spirit; expel all the wiles of the enemy, and send us the Physician of Health, Thy Spirit of Peace, Who may raise Thy servants with His heavenly consolations when cast down with great afflictions of body or mind; that so both in this world we may receive from Thee succour, and in the world to come life everlasting; through Christ our Lord. Amen.

Almighty God, with Whom do live the spirits of the just made perfect, and in Whose holy custody are deposited the souls of all those that depart hence in an inferior degree of Thy grace! as we bless Thee for all Thy faithful, whom Thou hast delivered out of the snares and miseries of this sinful world, so more especially do we offer unto Thee hearty thanks for Thy gracious goodness, in causing Thy great glory to shine forth so eminently in some of Thy blessed saints, whom Thou madest burning and shining lamps in their generation, filling them with Thy righteousness and true holiness; and we,

likewise, pray Thee to hasten Thy kingdom, that all those besides that are departed in Thy faith and fear, but in any degree, may have their perfect consummation and bliss; and that we, who here wait and sigh after the day of our deliverance, may, together with them, see Thee, and in the light of Thy glory rejoice everlastingly; through Jesus Christ our Lord. Amen.

Then say, Our Father, *etc.*, and the following *Suffrages*:

V. O Lord, save Thy servants,
R. *That put their trust in Thee.*
V. O God, save Thy people;
R. *And make Thy heritage joyful.*
V. Deliver them from all their iniquities;
R. *And help them for the glory of Thy Name.*
V. Let the sighings of the sick ascend before Thee;
R. *And hear Thou the cry of the poor,*
V. That, through the fear of death,
R. *Are yet subject to bondage.*
V. Let Satan have no advantage of them,
R. *Nor wicked spirits approach to hurt them.*
V. O let Thine ears consider well
R. *The voice of their complaint.*
V. For out of the deep have they called unto Thee,
R. *And looked up to Thee alone, O merciful Saviour.*
V. Send them help from Thy sanctuary;
R. *And from Thy heavens mighty salvation.*
V. Shew them the light of Thy countenance;
R. *And let Thy peace be upon them.*
V. Turn not Thy face away from them,
R. *Lest they become like those who go down into the nethermost pit.*
V. Keep their souls, O Lord, for they are holy;

R. *And glorify Thy name which is called upon by them.*

V. So shall they praise Thee, O Lord, with their hearts,

R. *And shall rejoice and sing on their beds.*

V. For Thou, O Christ, art their strong Sustainer:

R. *Their Glory, also, and the Lifter-up of their heads.*

V. Thou art always near to relieve the afflicted,

R. *And wilt save the humble of spirit.*

V. Thou, Lord, raisest those that are fallen;

R. *And bindest together the broken hearts.*

V. Shew us Thy mercy, O Lord, who call on Thy name:

R. *Make all them rejoice who lift up their souls to Thee.*

V. Unto Thee, O Lord, do we lift up our souls:

R. *In Thee is our confidence; let us not be confounded.*

V. And though we walk in the midst of the shadow of death,

R. *Let us not fear, for Thou art with us.*

V. Thou art our God, and our Deliverer:

R. *O Lord, delay Thy coming.*

V. O Lord, hear our prayers.

R. *O Christ, hear us, and all Thy faithful servants.*

Let us Pray.

Grant, O Blessed Lord, the Father of Mercies, and to Whom alone do belong the issues of life and death, that whether we live, we may live unto Thee; or whether we die, we may die unto Thee; that Christ, Thy Son, may be glorified in our bodies, and in our souls, whether we live or die; that neither life, nor death, nor any other creature, may be able to separate us from the love of Thee in Christ Jesus our

Lord: that so as the earthly house of this our tabernacle shall be dissolved, we may possess an eternal habitation, not made with hands, in the heavens; through the same Thy Son, and our only Redeemer and Mediator, Jesus Christ, Who liveth and reigneth with, *etc.* Amen.

V. Vouchsafe us, O Lord, a quiet night, and an happy end;

R. *And let Thy saints rejoice on their beds.*

V. May Thy peace be with all Thy faithful;

R. *And Thy glorious light shine upon them.*

V. Into Thy hands, O Lord, we commend our spirits.

R. *Give us, and all Thine, eternal rest, O merciful Saviour.*

V. Lord Jesu, receive our prayers;

R. *And grant our petitions.*

Let us Pray.

O God, Who, by the resurrection of Thy Son our Lord Jesus Christ, hast vouchsafed to make glad the hearts of Thy people, grant, we beseech Thee, that, by His holy and powerful intercession, we, and all Thy faithful servants, may attain the joys of eternal life, for the merits of the same Jesus Christ our Lord. Amen.

V. Bless the Lord, all ye faithful.

R. *Thanks be given to our God.*

The Divine assistance abide with us henceforth and evermore; that, even walking in the midst of the shadow of death, and by the gates of hell itself, we may fear no evil, because God is with us, even Immanuel, Who is Lord and Christ blessed for ever. Amen.

Pause here a little; then say,

The blessing of God, *etc.*, as in the *Compline for Sunday*. Pause again for a little while, and then rise up.

THE

OFFICE FOR A FAMILY.

Morning Prayer.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

PREVENT us, O Lord, in all our actions, with Thy holy inspiration, and carry on the same by Thy gracious assistance, that both every prayer, and every work of ours, may from Thee always begin, and by Thee always be happily ended; through Jesus Christ our Lord. Amen.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Our Father, etc.

O eternal, Infinite, and omnipotent God! Whose gracious wisdom vouchsafes to command such things as are necessary to fit us for everlasting bliss, and

forbid such as are apt to render us eternally unhappy! we miserable sinners humbly prostrate our souls and bodies before Thy most adorable Majesty; and with a true and hearty sorrow, each of us particularly thus accuse and condemn ourselves. [* *Here pause awhile to examine and repent, and make holy purposes.*] We confess, O Lord God, that we have grievously sinned against Thee in * thought, [*Pause*] * word, [*Pause*] and * deed, [*Pause again*] through our fault, through our great fault, through our exceeding great fault. But have Thou mercy on us, O most merciful Father, for Thy Son's sake, Jesus Christ, our Lord and only Advocate. Amen.

* The great and glorious Lord of heaven and earth, have mercy upon us, forgive us our sins, and bring us to everlasting life. Amen.

Our God the Father, Creator of the world, have mercy on us.

O God the Son, Redeemer of mankind, have mercy on us.

O God the Holy Ghost, Perfecter of the faithful, have mercy on us.

Holy, holy, holy, Lord God of Hosts!

Have mercy on this family, we beseech Thee;

And spare every soul therein for Thy name sake.

* The great and glorious, *etc.*

R. Amen.

I believe in God, *etc.*

V. The heavens declare the glory of our God;

R. *For in them hath He set a tabernacle for the sun.*

INVITATORY.

V. Come, let us adore the Dayspring from on high.

R. *Come, let us adore the Dayspring from on high.*

PSALM CXLIV.

The night is far spent, the day is at hand; yea, the night is past, and the day is now risen. Let us, therefore, cast off the works of darkness, and let us put on the armour of light.

Come, let us adore the Dayspring from on high.

They that walk in darkness have seen a great light; and upon them that dwell in the land of the shadow of death has this glorious light shined.

Come, therefore, let us adore the Dayspring from on high.

Christ is that Dayspring from on high, whence only there is glory to God in the highest.

Come, therefore, let us adore, etc.

He is that true light, enlightening every one that comes into the world, whence only there is peace upon the earth, even to all that are found of good will.

Come, therefore, let us adore, etc.

He is the light that shines in our darkness; but the darkness of our understandings comprehends Him not.

Come, therefore, let us adore, etc.

For though we comprehended Him, yet has He comprehended us in His love; and the entrance of His words shall give wisdom and understanding to our darkened minds.

Come, therefore, let us adore, etc.

The Lord is our light; for with Him, and with none else, is indeed the light of life; and in his light shall we, by faith's most piercing eye, behold light.

Come, therefore, let us adore, etc.

Our God shall be unto us an everlasting light; and

our Lord, the Lamb of God, shall lead His servants out of the darkness of this world into His most marvellous light.

Come, therefore, let us adore, etc.

Glory be, *etc.*
As it was, *etc.*

V. *Come, let us*, etc.
R. *Come, let us*, etc.

HYMN XLII.

Behold! we come, bright Sun, to Thee;
For in Thy light we're made to see,
Hail, Sun of Righteousness, we sing!
And now to Thee our vows we bring.

Our vows to Thee we gladly pay,
O Light of the eternal day.
We flee the shadow of the night,
And bow to Thee, O glorious Light.

Hail, Jesu, Light of endless life!
Come, put an end to this long strife:
Long strife of nature, which won't bend
To grace, but still 'gainst it contend.

But let it not, Almighty Sun!
Do Thou complete what is begun;
Let nought in us with Thee contend.
Of this dark strife make Thou an end.

Hail, Jesu! Hail, Thou Light of Light!
In us do Thou extinguish quite
The dark and hellish source of fire.
Thou art the Light that we desire.

Light of the world! Light of our minds!
Thy beams dart down. What is't that blinds
Our eyes, and keeps Thee from our view?
What is't that clothes us in an hue?

So dark? What is't so dismal black,
That from us hides light's living track?
What is't that stops the heav'nly streams,
And cuts from us Thy quick'ning beams?

O drive the shadow of the earth
Away, and fill our hearts with mirth.
Come, dart on us Thy joyful rays;
And us this morn from darkness raise.

From our darkness we Thee pray,
Let us, O Christ, be kept this day;
That we may fall into no sin,
And here an heav'nly life begin.

Come, then, into our souls descend,
And with Thy grace henceforth defend;
That we, by Thee still kept from sin,
May here an heav'nly life begin.

Then let our praises still go on;
And with the day our race let's run.
Let hearts and tongues devoutly vie
To sing with holy harmony.

"Henceforth by us all glory be
To the great One, the One and Three."
Let angels with us herein join,
And all the powers above combine.

V. While hearts and tongues devoutly vie
To sing with holy harmony;
R. Henceforth by us all glory be
To the great One, the One and Three. *Amen.*

Antiphon.

The Dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death. Alleluja.

PSALM CXLV.

Not to thy great Creator, ungrateful man, but to thy careless self give all the blame.

He made thee just, and all His creatures good, and measured their goodness by their usefulness to thee.

For whom, and whose sake alone, He made them, and to whose only service He freely gave them.

Angels, immediately sustained by the power of God, could never need them, and, being pure spirits, could never use them.

Men's bodies must in time decay, and cannot be the end of what they cannot outlive.

Man, therefore, composed of both these natures, a mortal body, and an immortal soul;

Fitted by the one to need and use this world, and by the other qualified to survive it.

Man is alone the end of all Thy beauteous frame: man is the ruler and lord of all the earth:

There to supply and sustain himself, and improve in the love of his infinite Benefactor;

Till, by degrees grown ripe for the other life, he mildly should pass away, and be translated to eternity.

O that men would, therefore, praise the Lord for His goodness; and that one day might tell another, and shew His glorious handiwork!

How excellent is Thy name in all the world, O Lord our Governor! How wonderful are Thy works, O Thou that hast set Thy glory above the heavens.

What was man that Thou shouldest be so mindful of him? Or what was the Son of Man that Thou shouldest thus visit Him?

For Thou madest him, O Lord, to have the dominion of the works of Thy hands, and didst put all things in subjection under his feet, that he might be willingly subject unto Thee.

Thou madest him to crown him with glory, and with excellency of majesty; and he came forth from Thee but a little lower than the angels, and that, too, but for a little while.

But O! unhappy Adam forfeited all this, by disobeying the Divine command.

And O! unhappy Eve, that thought herself not yet happy enough:

Her foolish ambition to be as the angels, or as God Himself, degraded her and her offspring to the very lowest state.

Her fond curiosity to know what was above her, and search what was hidden from her, made her try the most fatal experiment that was ever tried.

She would go walk awhile near the forbidden tree, and see, at the least, the dangerous fruit.

There the malicious tempter finds her alone, unguarded by the presence of her wiser husband.

She unavisedly entertains with him a discourse, and fears not to converse with one whose plot was purely to betray her.

But she stands and listens to his flattering lies, and looks again on the enticing fruit.

Often and long and earnestly she looks upon it, and reckons to herself its rare perfections;

To delight the eye, and please the taste, and enrich the understanding with variety of knowledge:

These conceits redoubled in her fancy, till they grew too strong at length to be governed by reason.

Then overborne by passion, she takes and eats, and becomes, too, herself the tempter of her husband.

He fondly obeys his wife's soft words, and, to gratify her, offends his Maker.

Thus were they, alas! both engaged in that fatal rebellion, which destroyed themselves, and their whole posterity.

Thus the generations of the world, which were made healthful were infected with poison, and the kingdom of death entered upon the earth.

And hence man having pulled upon himself

destruction, with the work of his own hands, was cast out of the light of paradise, by the righteous judgment of God.

Breaking the law of life, he was condemned to walk in the shadow of death; and having put out in himself the light of the heavenly wisdom, was forced to sit in darkness.

Till, through the tender mercy of our God, Christ, the blessed Dayspring from on high, visited fallen man, to guide his feet into the way of peace.

Glory be, *etc.*

As it was, *etc.*

Ant. The Dayspring from on high, *etc.*

Antiphon.

As by a woman came sin and death, even so by the fruit of a woman came grace and life. Alleluja.

PSALM CXLVI.

Not to thyself, proud man! Not to thyself, but to Thy great Creator give all the glory.

From a woman came the beginning of sin, and by her we all die.

But as by her sin entered, and death followed, so by her seed grace entered, that life might follow.

We easily could fall, but could not rise again; we could offend our God, but not so much as ask His pardon.

But yet before we asked, He heard the voice of our necessities crying up unto heaven.

He heard and pitied our deplorable condition, and on the bench of justice He remembered mercy.

While He pronounced His sentence against each offender, He favourably distinguished betwixt the weak and the malicious.

Reprieving immediately the life of man, and promising in time a full redemption.

With His mouth, which cannot fail, He promised, "The seed of the woman shall break the serpent's head."

"A Virgin shall conceive," said He also, "and bear a Son, and His name shall be called GOD WITH US."

Moreover He declared, how a branch should shoot out of the stock of Jesse; and how from the root of that branch should spring a flower.

He is the chosen one in whom the soul of the Lord delighted from the beginning: and He was appointed to give law to the Gentiles.

It was foretold that He should destroy death for ever, and that of His kingdom there should be no end.

This as Thy mercy freely promised, O gracious Lord, so the same unchangeable mercy has faithfully performed.

And as the first man, Adam, was made a living soul, the last Adam was also made a quickening spirit, that he might quicken many sons unto God.

That as in the first Adam all did die, so in this second all might be made alive, and he might be the life of the new world.

And that as by the disobedience of one, many were made sinners, and became mortal, so by the obedience likewise of one many might be made saints, and so become immortal.

For through Him is light and immortality revealed, by His glorious Gospel.

He hath trodden for us upon the serpent's head, and, lo! death and hell flee before Him.

To know Him is life indeed, and to follow Him an immortal diadem.

Lord, we acknowledge Thee to be our life, and our light: Thou art the God That makest us escape death.

Whosoever lays hold on Thee, lays hold on life; and the second death has no power over him.

Even that which we call death is made but the gate of life; and the entrance of paradise, even to as many as believe and follow Thee.

We follow Thee, O Lord Christ; let the cords of Thy love draw us after Thee.

Not to ourselves, not to ourselves; but to Thy great name, O Lord, let all the glory be given.

Glory be, *etc.*
As it was, *etc.*

Ant. As by a woman came sin, *etc.*

Antiphon.

O the unsearchable depth of the knowledge and wisdom of our God! how great are His works, how deep His thoughts.

PSALM CXLVII.

Fond shortness of the mistaken world! unhappy crossness of proud mortality.

To abound in her sense we think is wisdom; and virtue to do what we have a mind to.

While things go as we think fit, and heaven affords us all we wish.

While we have plenty of food and clothes, and whatever our superfluity calls convenient:

While our humours go on unchecked, and nothing crosses them in ourselves or friends:

We make a shift to live without murmuring, and think ourselves resigned because we have nothing to complain of.

But if the unerring wisdom of our great Governor dispose of things in another order:

If we feed more hardly, or are clothed more coarsely; if we are not what we have been, or what we would be:

We presently repine, and our vain hearts nourish seeds of discontent.

Unmindful what we are, mere dust the best of us; and to whom nothing at all is due.

Unmindful what the world is, at the worst never so bad but we may be saints in it, if not wanting to the grace of God.

Unmindful of the promises of God, and of that hundredfold which is ensured on all those who leave anything for Christ.

But our God sees not as we see, and that which is highly esteemed of by us, is even an abomination in His sight.

His thoughts are not as our thoughts, and His ways are in the darkness; so that the vulture's eye cannot search them out.

For His whole work is to do wonders, and by these He being invisible in Person, declares His presence on the earth.

He therefore fails not to exalt the humble and the meek, when He puts down the mighty from the seat of pride, by the little things of this world, often confounding the very greatest.

For the rich and the full He will send empty away; but the poor and the hungry He fills with good things, and opens to them an incorruptible treasure.

Let then all they that rest on their own legs be mightily shaken; and let all the proud, O God, be scattered by the imaginations of their own hearts.

But let all that seek Thee be established for ever, and make Thy little ones rejoice and sing.

Knowing their lots are in the hands of Thy providence, which will draw much better for them than they can for themselves.

Yea, our lots are in Thy hands, O wonderful God, and therefore will we rest satisfied in Thee, and bless Thy name for ever.

Glory be, *etc.*

As it was, *etc.*

Ant. O the unsearchable depth, *etc*,

The Lesson. Rom. xiii. and xiv.

Now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof. For the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

Responsory.

O glorious Jesu! without Whom we are dead, quicken us with Thy Spirit, that we may live by Thy Life; and so putting Thee on, may make no more provision for the flesh, to fulfil its cravings; but for the spirit only, thereby to fulfil all righteousness in Thee, and bring forth the fruits of the Holy Ghost. * While, by Thy power, we cast off the works of darkness, and put on the impregnable armour of light. O gracious Jesu! awaken Thy drowsy servants, that we may cheerfully follow Thee, and so pursue the things that make both for our own peace, and for the edification of our neighbour. **While, by Thy power, we cast off*, etc.

Glory be, *etc.*
As it was, *etc.*

V. The glorious Majesty of Thee, O Lord our God, be upon us.

R. *O prosper Thou this day the work of our hands upon us.*

V. Shew us the way we should walk in this day:

R. *And all the days of our life.*

V. O Lord, hear us.

R. *O Christ, hear us.*

Almighty God and most merciful Father, give us, we beseech Thee, that grace that we may duly examine the inmost of our hearts, and our most secret thoughts, how we stand before Thee; and that we may henceforward never be drawn to do any thing that may dishonour Thy name: but may persevere in all good purposes, and in Thy holy service unto our lives' end: and grant that we may now this present day, seeing it is as good as nothing that we have done hitherto, perfectly begin to walk before Thee, as becometh those that are called to an inheritance of light in Christ. To Whom with Thee and the Holy Spirit, be all honour, glory, *etc.*

Lord, Thou knowest what is best for us to do, according to Thy will! Give us, we beseech Thee, what Thou wilt, as much as Thou wilt, and when Thou wilt. Do with us in all things as Thou knowest best to be done; and as it shall please Thee, and as may be most for Thy honour: put us where Thou wilt, and freely do with us in all things after Thy will and pleasure. We are Thy creatures, and in Thy hands; lead us, O God, and turn us wheresoever Thou wilt. Lo! we are Thy servants, ready to do all things that Thou commandest us; for we desire not to live to ourselves, but to Thee, through Jesus Christ our Lord. Amen.

O Lord, we give Thee humble and hearty thanks for all the benefits and blessings, both spiritual and

temporal, which in the riches of Thy great mercy Thou hast bountifully poured down upon us; but especially for the spiritual. Let us not live, but to praise and magnify Thy glorious name. Particularly we give Thee most unfeigned thanks for our preservation from the time of our birth to the present; [*and yet more particularly for Thy late mercies vouchsafed us, or N, or N*, etc.] for bringing us safe to the beginning of this day: in which, and all the days of our life, we beseech Thee, preserve us from sin, and from danger: so governing and leading us, that all thoughts, words, and works, may tend to the honour and glory of Thy name, the good of Thy Church, the discharge of our duties, and the salvation of our souls in the day of our appearance and account to be made before Thee, through Jesus Christ our only Saviour and Redeemer. Amen.

Here may follow the *Litany*, or general supplication; otherwise proceed thus:

O eternal God and merciful Father, we humbly beseech Thee, bless Thy holy Catholic Church, wheresoever spread upon the face of the whole earth. Good Lord, purge it from all heresy, schism, superstition, and factious maintenance of groundless opinions; that one Faith, one Lord, one Baptism, may in all places be uniformly professed, as Thy Church is and can be but one. And grant that we here present may be and continue faithful, living, and working members under Christ the Head, in that Church the body, all the days of our lives, and through the hour of our death, for the merits and by the grace of the same Jesus Christ, our Lord and only Saviour. Amen.

O merciful God, bless this particular Church in which we live; make it, and all the members of it,

sound in faith and holy in life; but especially so illuminate all its bishops, priests, and deacons, [*particularly N or N, under whose care we are by Thee placed*] with the true knowledge of Christ, and understanding of Thy Word, according as Thy Spirit meant it! that both by their preaching and living they may set it forth to Thy glory, and all Thy people committed to their charge may from their mouths meekly hear Thy Word, receive it with pure affection, and through Thy gracious assistance bring forth the fruits of the Spirit, for the honour of Jesus Christ, our Mediator and Advocate. Amen.

Good Lord, bless, we beseech Thee, all the places to which Thou hast made us have any nearer reference, either by birth, education, settlement, or the like; with every soul contained in any of these; all our friends, kindred, and acquaintance; all to whom Thou hast made us any way beholden, especially our nearer and bosom friends [N or N.] Forgive us and them all our sins, and continue us Thy faithful servants in life and death, through Christ our Lord. Amen.

O Lord, bless all the afflicted members of the Body of Thy Son, wheresoever or howsoever distressed; [*more especially those who desire our prayers, or for whom our prayers are desired*] send them constant patience, or speedy deliverance, as seems best to Thee, and is best for them, according to their several necessities whatsoever known unto Thee: and do unto them according to all those mercies, which we would desire Thou shouldest shew unto our own souls, if at any time Thou shalt be pleased to make our estate as theirs is at this present. And this we beg of Thee in the name and for the merits of Thy Son Christ Jesus our Lord, and only Advocate. Amen.

V. Lord, have mercy upon all men.

R. *And bring into the way of truth all such as have erred and are deceived.*

V. O Lord, bless and keep all Thy people.

R. *Favourably with mercy hear their prayers.*

V. Let Thy mercy be shewed upon us now and for ever.

R. *And give eternal rest unto all Thy faithful.*

The Lord bless this family, and keep us; the Lord lift up the light of His countenance upon us all, and give us peace now and for evermore.

R. *Amen.*

Evening Prayer.

R. *In the name of the Father, and of the Son, and of the Holy Ghost.* Amen.

Blessed be the holy and undivided Trinity.

Antiphon.

Day unto day uttereth speech, and night unto night sheweth knowledge. O the depth of Thy knowledge and wisdom, O God! wherefore all Thy works shall praise Thee.

PSALM CXLVIII.

This day is past, and the night come; but the day has taught us, and the night also shall teach us.

One day, O God, shall tell us another of Thy wondrous works, and one night shall certify another of Thy marvellous goodness.

How deep are Thy thoughts towards the children of men; and how unsearchable the ways of Thy providence!

As Thy judgments, so Thy mercies are past finding out; and there is none in heaven or in earth that can utter the mighty acts of Thy love.

God is exalted above all the earth; and as high as the heaven is in comparison of the earth, so high and so great is His mercy towards us.

Praise then the Lord, O ye nations of the earth; praise Him, and utter forth His mighty deeds.

Praise the Lord in the heights, praise Him also in the depths, O ye children of men.

Praise our Lord, all ye nations of the earth; O praise Him for the mercies He has vouchsafed us.

Praise our Lord, ye happy nations of heaven; O praise Him, ye saints, whom praise becomes.

But praise, alas! becomes not us; impure lips pollute the Holy Sacrifice.

Our lips should be first touched with a coal from the altar; we should first learn to praise Him with our lives.

But we lie asleep frequently as in a lethargy of sin; and neither His commands, nor our danger, can keep us watching.

Sometimes we wake a little, and repent, then sink down into the same follies, and sleep again.

My God! when shall I thoroughly shake off this drowsiness, and rise, and run in the ways of Thy commandments?

What sweetness is it to think of Thee? what happiness to love Thee?

What an hell is it to be without Thee! what an heaven to possess Thee!

Yet Thou liest hid, and I seek Thee not: Thou art near, and I find Thee not.

Overcome our perverse laziness, Almighty Goodness, and mercifully compel us to come to Thee.

Add this one more, we beseech Thee, to the vast heap of Thy mercies; but one, without which all the rest are useless.

Give us effectually both to will and to do, and suffer not, Lord, Thy grace in us to be void; and return to Thee empty again.

O no! but do Thou open our lips, and open our hearts, that so loving Thee perfectly, we may worthily praise Thy holy name.

With angels and archangels, and with all the heavenly host of the blessed saints, that are now following the Lamb upon His holy hill.

Glory be, *etc.*

As it was, *etc.*

PSALM CLXIX.

The heavens declare Thy glory, O Lord, and the earth confesses Thy providence.

The heaven of heavens praises Thee; the heights above, and the depths below, praise Thee.

All the glorious orders that minister in Thy court magnify Thee; thrones and dominions, principalities and powers, humbly adoring, utter forth Thy glory.

The spirits of understanding, and the spirits of love, with never-ceasing hymns, bow before Thy majesty.

Every spirit, and every understanding creature, celebrates Thy greatness, and manifests the glory of Thy righteous kingdom.

But especially Thy miserable creature man is bound to praise Thee, and to give Thee thanks for ever.

Because having made him according to Thine Own image, Thou didst give Him the delights, the riches, and the holy rest of paradise.

Because also when he fell, and broke Thy easy commandment: Thou didst not despise his folly, nor leave him in his sin.

But having promised him deliverance, didst chastise him with Thy rod, and restrain him by Thy law, and instruct him by Thy prophets.

Till the fulness of time being at last come, Thou didst send Thine Own Son into the world for him, to renew and repair this Thy broken image.

O that men would therefore praise Thee for Thy goodness, and declare the wonders Thou hast done for the children of men.

Even from the creation Thy power has delighted to manifest itself in high and difficult matters, and Thou hast walked contrary to the wisdom of men.

Thou hast brought even light out of darkness, and good out of evil, and every day Thou bringest strength out of weakness, and by the foolish things of this world confoundest the wise.

O Lord, how great are Thy works! how deep are Thy thoughts towards the children of men!

Thy ways are not as their ways; man is astonished at the thought thereof, and cannot comprehend the least of Thy marvellous acts.

Glory be, *etc.*

As it was, *etc.*

PSALM CLXX.

Praise the Lord, ye heavens: praise Him, O thou Jerusalem, which art above.

Let all the heavenly congregation praise Him; let the whole Church of the first-born, written in heaven, praise Him.

Let the spirits of the Prophets, and just men made perfect, praise Him: let the souls of the Apostles, and all holy martyrs, praise Him.

O praise the Lord in His noble acts; and let all His saints be joyful before Him with glory, and with loud praises rejoice in their beds.

Come, let us praise Him for His excellent greatness: let us praise Him for the way by which He has appointed us to be happy.

A way which our reason unassisted by Him would judge contrary to it, and which seems to render us most unhappy.

For even by forsaking all things, we come to possess all things; and by our desire of nothing, we attain to want nothing.

By our being careful for nothing, but how to serve and please Him, we become provided of all things by Him;

Nay, often flying from the world, even the good things thereof do follow us by His order: and having first sought the righteousness of His kingdom, with it all other things are added to us.

To cross and forsake our own wills, we find the way to true tranquillity of mind.

To forsake our own reason, with dependence on Him, and reverence to His word, we find the way to true wisdom.

For as the heavens are above the earth, so is His wisdom, in like manner, above our reason.

Who would have thought that the seeking to save our lives should be the way to lose them; or that to lose our lives on any occasion should be the way to find them?

How are the most cunning devices of human reason brought to nought by Him! yea, how has the Lord scattered the proud reasoner in the imaginations of his heart!

For the foolishness of God is certainly wiser than the wisdom of men; and the weakness of God stronger than the strength and power of all the world.

So the race, then, is not to the swift, as our reason would have it, nor the battle to the strong.

Neither is bread to the wise, nor favour to the skilful, nor riches to the understanding, nor honour to the learned.

But as our Lord in His providence distributes these, even so they are; in wisdom He disposes of them all; yet is there none that can find out His ways.

O Lord our God, how glorious art Thou in all Thy works! and how excellent is Thy name throughout the heavens and the earth!

Thou hast shewed strength, O Lord, with Thy

arm; and with the Son of Thy right-hand hast Thou loosed the prisoners, and led captivity captive.

Thou feedest by Him the hungry with the bread of life: by Him Thou givest sight to the blind.

By Him Thou hast helped them that were fallen, and raised up those that were bowed down.

Therefore shall Thy praises be in our hearts; and our mouths shall also speak forth the glorious honour of Thy Majesty.

Day by day we will speak of the glory of Thy empire; and night after night will we utter still the memory of Thy great goodness, and of Thy tender mercies that are over all Thy works.

All Thy works shall therefore praise Thee; and we Thy servants will bless Thy name for ever and ever.

Thy mercies shall be our songs of the night; and concerning Thy righteousness, O God, will we sing and rejoice upon our beds.

Praise the Lord, O ye heavens; praise Him, O thou Jerusalem, which art above. Alleluja.

Glory be, *etc.*

As it was, *etc.* Alleluja.

Antiphon.

Day unto day utters speech, and night unto night shews knowledge. O the depth of Thy knowledge and wisdom, O God! wherefore all Thy works shall praise Thee. Alleluja, Alleluja.

HYMN XLIII.

Behold! again we come to Thee,
Who in Thy light can only see:
Dear Lord! let not the outward night
Disturb at all the inward sight.

Again to Thee our vows we bring;
For fain Thy praises we would sing,
O Sun of the eternal day!
If Thou wilt give us but one ray;

In which to Thee we may ascend,
And in Thy light Thy will attend;
That we may henceforth it fulfil;
Do that alone, and dread no ill.

That we may always Thee obey,
And never once more run astray;
That we to none but Thee may bow,
While Thou into our hearts dost flow.

Flow, gracious Light! and make a throne
In us, where Thou may'st rule alone.
Flow, gracious Light! and fill the mind,
That it may rest eternal find.

Come, purge us from the earthly life,
And put a stop to nature's strife;
In which the darkness does contend,
That unto none but Thee will bend.

Do Thou this darkness put to flight,
And let's, O Christ, be kept this night;
That we into no sin may fall,
While still on Thee by faith we call.

That so no danger we may fear,
Since Thou to us art always near;
But as still leaning on thy breast,
With Thee, may fearless take our rest.

"To God henceforth all glory be;
To the great One, both One and Three."
Be this, O children of the light,
Your song, when there shall be no night. *Amen.*

V. The heavens declare the glory of God.
R. *Wherein He hath set a tabernacle for the Sun of Righteousness.*

Lesson. Rev. xxii. 5, 6.

THERE shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

And He said unto me, these sayings are faithful and true.

Responsory.

Our sun shall no more go down, neither shall our moon withdraw itself; * *For the Lord shall be our everlasting light, and the days of our mourning shall be ended.* And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; * *For the Lord shall,* etc.

Glory be, *etc.*
As it was, *etc.*

Antiphon.

The city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. Alleluja.

V. The sun, therefore, shall be no more our light by day.
R. *Neither for brightness shall the moon give light unto us.*

Let us Pray.

Almighty and everlasting God, we render Thee most humble and hearty thanks for that Thou hast vouchsafed, of Thy great mercy and goodness, to preserve us this day; and we beseech Thee, also, to preserve and keep us this night in like manner from all danger, as well of body as of soul, but especially, so to enlighten the eyes of the latter, that we never sleep in sin; to the end that we, being by Thee graciously preserved, may (if it be Thy good pleasure) rise again in health to praise Thy Majesty, and joyfully serve Thee in thanksgiving, with chaste bodies and clean hearts, nor may fail finally attaining Thy everlasting light, through Jesus Christ our Lord. Amen.

Save us, good Lord, waking, and keep us sleeping, that we may watch with Christ, and rest in peace. Amen.

Pause awhile, to reflect on what you have now performed, and to renew your attention. Then proceed to the *General Confession* and *Litany* following; or else conclude with these short *Suffrages*, and the *Recommendatory Prayer*, Accept, O gracious Father, *etc.*, as hereafter follows:

Suffrages:

V. Lord have mercy upon us here assembled in Thy presence.

R. *And Thou, Who art our only refuge, be our defence.*

V. Bless our kindred and acquaintance, our friends and benefactors.

R. *Bless our enemies and slanderers, and all that despitefully use us.*

V. O Lord, bless this family.

R. *And may Thy peace evermore be with us.*

V. Into Thy hands, O Lord, we commend our spirits.

R. *Into Thy hands, O Lord, we commend our spirits.*

V. Thou hast redeemed us, O Lord, Thou God of truth.

R. *Into Thy hands, O Lord Christ, we commend our spirits, souls, and bodies.*

V. Preserve us, O Lord, as the apple of Thine eye.

R. *And under the shadow of Thy wing protect us.*

V. Save us, O Lord, waking, defend us sleeping.

R. *That we may watch with Thee, and rest in peace.*

V. Vouchsafe, O Lord, to keep us this night without sin.

R. *And give us, when we die, rest eternal.*

V. Govern us day and night, and raise us up for ever.

R. *Have mercy on us, O Lord, have mercy on us.*

V. O Lord, let Thy mercy be on us:

R. *As our hope is in Thee.*

V. O Lord, hear our prayers.

R. *And let our cry come unto Thee.*

Let us Pray.

O God, the comfortable repose of Thy servants in hope, and their blissful rest in Thy everlasting possession, obedient to Thy call by the voice of our nature, behold we retire to lay down our weary heads, and instructed by Thy grace, confidently resign up all we are and have, while we sleep, into the hands of Thy ever-waking providence; most humbly beseeching Thee that if it please Thee to take us hence this night, the eyes of our souls (as those of our bodies) may be found absolutely closed to all this world's goods, and at the same time wide open to receive Thy ardently-expected vision; or, if Thou vouchsafest by convenient refreshment to protract still our lives, we may rise from our beds cheerfully disposed, by works of faith and true righteousness, in our several vocations and conditions, to make our calling and election sure, and advance our glorious mansion for ever with Thee; through our Lord Jesus Christ, Thy Son, Who with Thee and the Holy Ghost lives and reigns one God, world without end. Amen.

¶ Or else may be said, instead of this last, the prayer, Accept, O gracious Father, *etc.*, p. 585, with the doxology, Glory be to God on high, *etc.*, p. 587.

Here may be added some of the *Commemorations*, as particularly that *For all conditions of men*, or others, at discretion.

Sometimes the *General Confession* may follow immediately after the *Lord's Prayer* and *Creed*, omitting both the Psalms and Hymns, and proceeding to the *Litany* after this manner:

Our Father, *etc.*
I believe in God, *etc.*

Let us Pray.

O eternal, infinite, and Almighty God, Whose wisdom and goodness hath vouchsafed to command us such things as are necessary to fit us for everlasting bliss, and forbid us such as will make us eternally miserable, we wretched sinners, the sinful offspring of our disobedient first parents, humbly prostrate our souls and bodies before the throne of Thy adorable majesty, to accuse and condemn ourselves with true and hearty sorrow, for all the sins of our lives, and particularly for those we have committed this day, by thought, word, and deed, against Thy holy laws, provoking most justly Thy wrath and indignation against us. We confess them all with shame and confusion of face before Thee, humbly beseeching Thee to have pity upon us according to Thy great goodness, and according to the multitude of Thy tender mercies, blot out our transgressions, which are exceeding many and great. But as is Thy majesty, so is Thy mercy infinite, O gracious Father, and therefore we beseech Thee to hear our humble supplication for the forgiveness of our sins. Forgive them all, O Lord, of what kind or degree soever they be; our sins of omission, and our sins of commission; the sins of our youth, and the sins of our riper years, the sins of our souls, and the sins of our bodies; our secret and our more open

sins; our sins of ignorance and surprise, and our more deliberate and presumptuous sins; the sins we have done to please ourselves, or the sins we have done to please others; the sins we know and remember, and the sins we have forgot; the sins we have striven to hide from others, and the sins by which we have made others offend; forgive them, O Lord, forgive them all for His sake Who died for our sins, and rose again for our justification, and now stands at Thy Right Hand to make intercession for us, Jesus Christ our Lord. Amen.

Here followeth the *Litany*, to be used either after Morning or Evening Prayer for a Family, especially upon days of fasting and abstinence, or at other times, according to the discretion of the head of the family.

O God the Father, Creator of the world,

Have mercy upon us.

O God the Son, Redeemer of mankind,

Have mercy upon us.

O God the Holy Ghost, Sanctifier, Comforter, and Perfecter of the Faithful,

Have mercy upon us.

Holy, holy, holy, Lord God of all the hosts of heaven and earth,

Have mercy upon us.

O God, the eternal fulness of all perfection, the overflowing source of all beings, the bountiful author of all our good; O God, in Whom we live, move, and have our being,

Have mercy upon us.

O God, Who hast made us out of nothing after Thy Own image, Who preservest us every moment

from returning again into nothing; O God, Who hast made the world for our use, and us for Thyself,

Have mercy upon us.

O God, Who hast redeemed us by the death of Thy Son, and sanctified us by the grace of Thy Holy Spirit; O God, Who hast brought us to the knowledge of Thyself in Christ, and blest us with plentiful means of salvation,

Have mercy upon us.

O God, Who hast prepared a glorious inheritance for those who love Thee, and keep Thy commandments; Who art Thyself that glorious inheritance, and the end and expectation of all our labours,

Have mercy upon us.

O God, the only rest of our wearied souls, the only joy of our time, and of our eternity; O God, our God, and all things that we can desire,

Have mercy upon us.

From all manner of evil, but especially from sin, from all occasions of offending Thy Divine Majesty, and from the particular temptations, to which, by time, place, or temper, we are most exposed,

Deliver us, O Lord.

From the treachery of our own hearts, and the violence of our passions; from sudden and unprovided death here, and from everlasting death hereafter,

Deliver us, O Lord.

By Thy Almighty power, and unsearchable wisdom, by Thy adorable goodness, and all Thy other glorious attributes,

Deliver us, O Lord.

By the mystery of Thy Holy Incarnation, and

humble birth, by the sanctity of Thy heavenly doctrine, the perfect example of Thy heavenly life, and by all the miracles Thou didst work for us,

Deliver us, O Lord.

By the merits of Thy bitter passion and death, by Thy victorious resurrection from the dead, by Thy triumphant ascension into heaven, and by the glory of Thy kingdom, Who art King of Kings, and Lord of Lords; in the hour of death, and in the day of judgment,

Deliver us, O Lord.

We sinners beseech Thee to hear, O Lord God, and that it may please Thee to give us a true and hearty repentance for all our past offences, and to work in us a sincere, firm, and effectual resolution to amend our lives for the time to come,

We beseech Thee to hear us, O Lord.

That it may please Thee to pardon the sins of our life past, and so to prevent and assist us with Thy grace while we live here, that we may not fail to be eternally happy hereafter,

We beseech, etc.

That it may please Thee to have pity on the infirmities of our frail nature, and in all our dangers, trials, and temptations, to strengthen and relieve us,

We beseech, etc.

That seeing our daily imperfections, we may quicken our diligence, humble our lofty thoughts, and learn to depend on Thee, and love to pray unto Thee,

We beseech, etc.

That acknowledging all we have here is derived from Thy free bounty, we may delight to praise and

glorify Thee, and above all Thy benefits, love Thee, our benefactor,

We beseech, etc.

That knowing all we hope for hereafter proceeds from Thy free gracious promises, we may faithfully endeavour to serve and please Thee, and secure to ourselves Thy promised everlasting rewards,

We beseech, etc.

That believing Thou governest the world by Thy providence, we may humbly and thankfully accept of any condition of life Thou assignest us therein, and not murmur at the part Thou givest us to act, but strive to act it well,

We beseech, etc.

That we may religiously observe the rules and duties of our several places, and contentedly submit to the meanest works of our condition, cheering ourselves with this glad hope, that if we be innocent here, we shall be happy, and great, and glorious hereafter,

We beseech, etc.

That we may live in peace and charity with all the world, especially among ourselves, united into one family, patiently forbearing, freely forgiving, and readily assisting one another,

We beseech, etc.

That in the midst of our daily business we may often lift up our hearts to heaven, and thereby comfort and refresh our spirits, and increase our desires of a glorious eternity,

We beseech, etc.

That whether we sleep or wake, we may be safe under Thy protection, Who never slumberest, or sleepest, and whether we live or die, we may always be Thine,

We beseech, etc.

Son of God, we beseech Thee to hear us.

Son of God, we beseech Thee to hear us.

O Lamb of God, That takest away the sins of the world,

Grant us Thy peace.

O Lamb of God, That takest away the sins of the world,

Have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, etc.

Bless, O Lord, Thy spouse, the Holy Catholic Church,

And evermore mightily defend her.

Deliver her from all strange doctrines, heresies, and schisms,

And bless her with truth, unity, and concord.

Clothe her priests with righteousness and holiness of life;

And give her people grace to hold fast their holy profession, and adorn it with good works.

Comfort her where she is distressed:

And strengthen her where she is languishing and weak.

Deliver her where she is in danger;

And restore her where she is laid waste.

Bless her friends.

Convert her enemies.

Reduce those, who have wandered from her folds:

And may all the kingdoms of the world be the kingdoms of our Lord, and of His Christ.

Bless all our kindred and acquaintance:

And abundantly reward our friends and benefactors.

Bless our enemies and slanderers, and all that persecute us and despitefully use us.

Turn their hearts, O Lord, and make them of enemies to become our friends.

Have mercy, O Lord, on the nations who do not know Thee;

And those who knew Thee once, but since have fallen from Thee.

Have mercy on the poor, helpless, and afflicted.

And hear their prayers when they cry unto Thee.

Have mercy on us Thy servants here assembled in Thy presence:

And guard and defend us from all evil this day [night.]

At night here add as follows:

Keep us from the terror and danger of fire:

And from all assaults of wicked men and wicked spirits.

Into Thy hands, O Lord, we commend our souls:

O Lord, our Refuge, our Strength, and our Redeemer.

Into Thy hands, O Lord, we commend our spirits.

O bless us, and keep us this night without sin.

Let us Pray.

Accept, O gracious Father, this our evening sacrifice of most humble and hearty thanks, for all the mercies and blessings of this day, and not only of this day, but of all the days of our past lives. Thy daily care hath been of us, and our daily praises are due unto Thee, to Whom we owe our beings and

well-beings, even all that we are, and all that we have. Thou hast ordained the day for labour and business, and the night for moderate and refreshing sleep, and now in obedience to Thy order and the voice of our nature, we desire to lay down our wearied heads upon our beds, humbly beseeching Thee, that as Thou hast dwelt with us this day, it may please Thee to watch over us this night while we sleep, and to grant to each of us such convenient reparation and refreshment by it, as the necessities of our common frail nature makes every one of us stand in need of. Keep us, therefore, gracious Lord, in safety under the shadow of Thy wings; for unto Thy custody, and to Thy Almighty protection, we commit ourselves this night: humbly beseeching Thee, that after due rest and refreshment, we may rise from our beds with thankful hearts, and return with cheerful dispositions to the duties of our several vocations, and to glorify Thee by our good works, through Jesus Christ our Lord, to Whom with Thee and the Holy Ghost be all honour and glory, world without end. Amen.

God the Father of our Lord Jesus Christ, the God of the Patriarchs and Prophets, the God of the Apostles, Martyrs, and Confessors, and of all true believers! increase our faith, confirm our hope, and enlarge our charity; and grant that we may faithfully serve Him by doing and suffering His will all the days of our short pilgrimage here, and after death be made partakers of immortal glory. Amen.

Then let all say,

Glory be to God on high, on earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ, O

Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy; Thou only art the Lord: Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all. Amen.

COMMEMORATIONS.

For the Church.

Antiphon.

LET us in all things grow up in Him Who is our Head, Christ Jesus, from Whom the whole body, being compacted and knit together, by every joint subministering to each other, increaseth to the edifying itself in charity, as with the increase of God.

V. We are members of the same Body.
R. Let us love, therefore, and serve, and pray for one another.

Let us Pray.

O God, Who gatherest Thy flock out of all nations into the saving fold of one Holy Catholic Church, purchased by the precious blood of Thy dear Son, wherein Thou hast in Thy providence graciously ordained bishops and pastors to feed Thy sheep and lambs : let Thy continual pity cleanse and defend

the same; and because without Thee it cannot continue, preserve it evermore by Thy help and goodness, and so govern the minds of Thy servants the bishops, that they may never lay hands suddenly on any man, but may always make a wise and faithful choice of fit and worthy persons to serve in the ministry of Thy Church. Bless them all, we beseech Thee, and their clergy, with courage, and skill, and fatherly care, to edify and guard their several charges by Thee committed to them. Bless also all the faithful with an humble filial love, and due obedience, for Thy sake, to their superiors whom Thou hast set over them; that so the clearness of truth, and beauty of holiness daily increasing in this Thy Church, through every one's devout pursuance of their duties, all may come at last into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life; all heresies and schisms may vanish away, and all Jews, Turks, and Infidels may be brought home, and saved among the remnant of Thy true Israelites, and be made with us, and with all that profess themselves Christians, one fold under one Shepherd, Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

For the Civil State.

Antiphon.

Be subject to all in authority, whether it be to the King as supreme, or to the rulers that are sent by him for the punishment of the bad, and the reward of the good. Be subject; for so is the will of God, that by doing well ye may stop the mouths of the ignorant and malicious.

V. Be subject, not only for fear.
R. But also for conscience sake.

Let us Pray.

O God, by Whom alone kings reign, and all kinds and degrees of lawful magistracy are substituted, to provide for the public peace, among such infinite varieties of humours and interests; and by restraining private injuries, to remove the impediments of true charity, that so the whole state and each member may be built up together, to their greatest fitness for Thy heavenly kingdom! preserve, we beseech Thee, and govern with Thy grace, those whom Thou hast adorned with Thy power: rule their hearts in Thy faith, fear, and love, that they may not seek their own, but Thy honour and glory only, O Lord of Lords, and King of Kings; and may at all times, and in all cases, truly and indifferently minister justice, as from Thee, to the punishment of all wickedness and vice, and to the maintenance and furtherance of Thy true religion and virtue. Make both them and their subjects to know that Thou reignest, that so they may seek in all things truly to obey and please Thee, and kings may be indeed the nursing fathers and queens the nursing mothers of the Church. Grant this, O Lord, we humbly pray Thee, and for this end save and defend all Christian kings, princes, and governors; inspire them with a true zeal for Thee; and so give by their means to all nations unity, peace, and concord, that they may become the kingdoms of Thee, and of Thy Son, Who with Thee and the Holy Ghost, liveth and reigneth in the unity of the one only eternal Majesty, God and King for ever, world without end. Amen.

For all Conditions of Men.

Antiphon.

The rich and poor meet together: the Lord is the Maker of them all. Wherefore He is loving unto

every man, and His mercy is over all His works. Alleluja.

V. The eye cannot say to the hand, I have no need of thee.

R. Nor the head to the feet, I have no need of you.

Let us Pray.

O Lord, Who hast commanded us to make prayers and supplications for all others, as well as for ourselves, we beseech Thee, O Thou Creator and Preserver of all mankind, for all sorts and conditions of men, that Thou wouldst be pleased to extend Thy mercy and goodness universally to them all, to open and enlighten the eyes of them that are in darkness, and to guide their feet into the way of peace: that Thy ways may be made known upon earth, and Thy saving health among all nations. More especially we pray for the good estate of all orders and degrees in Thy Church, even for all the members of Thy Son's mystical and political Body, the less honourable as well as the honourable; that both priests and people may by their faith and holy conversation, shine as lights set in candlesticks of gold: distribute, therefore, Thy graces and blessings to every one, as Thou shalt judge most meet, and as may best fit, and enable, and encourage them in their several places and callings, in performance of their duties of worship and obedience to Thee, and of justice and truth, and charity to their brethren. Particularly bless and keep all those to whom we are bound by any special relation, whether of nature or otherwise [*and in special N. N. or N. N.*] Thou knowest the name and place of every one. Thou art acquainted with our several desires and wants. Now, therefore, mercifully proportion Thy reliefs and blessings to

every one accordingly, that we may be mutual helps and comforts to each in our passage through this vale of misery and tears. Finally, we commend to Thy fatherly goodness and compassion all those who are under any calamity in body or mind, or outward condition, more especially those that suffer for righteousness sake. Give them, we beseech Thee, both patience to bear, and prudence to make a right use of their afflictions; and in Thine Own good time relieve and restore them here, or take them away from these temporal miseries to Thine eternal rest in heaven, through Thy mercies in Jesus Christ our Lord and mighty Redeemer. Amen.

For Enemies.

Antiphon.

Behold a new commandment, I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you, and persecute you, that ye may be the children of your Father, which is in heaven.

V. If we forgive men their trespasses, our heavenly Father will also forgive us.
R. But if we forgive not them theirs, neither will our Father forgive us ours.

Let us Pray.

O God, our heavenly Father, Who makest Thy sun to rise on the evil and on the good, and sendest rain on the just and on the unjust, and Who of Thy tender love towards us, while we were enemies, didst send Thy only beloved Son, Jesus Christ our Saviour, to take upon Him our flesh, and to suffer death for us upon the Cross, that we might all follow the example of his great love and deep humi-

lity, mercifully grant that we may follow accordingly His most blessed example; and being filled with His Spirit, may learn to love and bless all those that trespass against us, and any wise despitefully uses us. Wherefore, we beseech Thee, O merciful Father, and that in obedience to Thy command, and in conformity to Thy Son's practice, that it may please Thee to forgive our enemies, persecutors, and slanderers, especially those that have either caused or increased the destructions in Church or State. Have mercy upon them; remember not their offences; neither take Thou vengeance of their sins; spare them, because they are the work of Thy hands; O spare them also because they are redeemed with Thy Son's most precious Blood, and lay not to their charge whatever they have said or done against us Thy servants, who stand bound unto Thee in more than ten thousand talents. Deliver them both from the secret crafts and open assaults of their and our great enemy. Open their eyes and hearts, that they may see and consider the error of their own ways, the crookedness of their own wills, and so turn into the straight path, walking therein in all meekness and brotherly love, in all charity, condescension, and humility, after Thy will: that we may live together in peace here, and reign together in Thy glory hereafter; for the love of Jesus Christ our Lord, to Whom with Thee and the Holy Ghost be all honour and glory, now and ever, world without end. Amen.

For Friends and Natural Relations.

Antiphon.

Be faithful to thy friend in his poverty, that thou mayest rejoice in his prosperity; abide stedfast unto him in the time of his trouble, that thou mayest be heir with him in his heritage. Be not ashamed to

defend a friend; neither hide thyself from him on any pretence.

V. Change not a friend for any good by no means.

R. Neither a faithful brother for the gold of Ophir.

Antiphon.

Whoso feareth the Lord, shall direct his friendship aright; for as he is, so shall his friend be also. *Be faithful to thy friend, etc.

V. For nothing doth countervail a faithful friend.

R. And his excellency is invaluable.

Let us Pray.

O God, our heavenly Father, Who hast commanded us to love one another as Thy children, and hast ordained the highest friendship in the bond of Thy Spirit, we beseech Thee to maintain and preserve us always in the same bond, to Thy glory, and our mutual comfort, with all those to whom we are bound by any special tie, either of nature or of choice; that we may be perfected together in that love which is from above, and which never faileth when all other things shall fail. Bless more particularly and govern this family by Thy grace; bless our kindred, our acquaintance, our friends, our benefactors [*especially N. or N., to whom by the wisdom of Thy providence we are in a peculiar manner obliged*] and all and every one of Thy servants, whom Thou willest to be more nearly knit unto us in any relation whatever. Distribute Thy blessings among them, according as may on all accounts be fittest for them, O Thou that knowest their several desires and necessities: give them such temporal blessings as it shall seem best unto Thee, and may be most for the

advancement of their eternal interest: but above all, send down the dew of Thy heavenly grace upon them, and pour the light of Thy Spirit into their hearts, which may lead them stedfastly in Thy way, and enable them to walk in the same all the days of their life; that we may have joy in each other, that passeth not away; and having lived together in love here, according to Thy commandment, may live for ever together with them, being made one in Thee, in the glory of Thy kingdom hereafter, through Jesus Christ our Lord, *etc.*

For the Saints.

Antiphon.

They seem in the eyes of the foolish dead to themselves and all the world; but they rest with God in immortal peace, and in the day of their visitation they shall shine, running to and fro like sparks among the stubble, and their Lord shall reign for ever. Alleluja.

V. For grace and mercy is to His saints:
R. And He hath care for His elect.

Let us Pray.

O eternal Father, Whose Holy Spirit, by Thy blessed Apostles, hath planted in the world the saving doctrine of Thy Son, and watered it with so much sweat and blood of them, and their followers, that it hath overspread the earth, and borne much fruit to heaven, most thankfully we praise Thee for the gracious lives and deaths of all Thy saints here, and for the glorious crowns with which they are in Thy kingdom recompensed, beseeching Thee to give us grace so to follow their good examples, applying home to our hearts their precious memories, that we

in some measure living and dying like them, may together with them be partakers of this Thy heavenly kingdom, and numbered with these Thy holy ones in glory everlasting. Grant this, O Father, for the merits of Jesus Christ, our only Mediator and Advocate. Amen.

For a Member of the Family, sick.

Antiphon.

The wheat must lose its verdure, and wither away: to be ripe for the sickle, and put off its chaff, and be stored up in the granary.

V. Such is the progress of human nature.

R. Our bodies must dissolve, to raise us into spirits.

Let us Pray.

O sovereign Lord of Life and Death! by the order of Whose providence one of Thy servants amongst us lies now dangerously sick, and summons the utmost of our charity in his [or her] assistance! hear, we beseech Thee, our humble supplications for him, that if possible this sickness may only be for Thy greater glory, and he recover his health, better instructed in this Thy discipline duly to value and use it; or, if there be no reprieve, but it must be to death, that he may be strengthened by Thy grace to bear the approaches to his dissolution, however painful, and even yield up his soul itself (when Thou pleasest) with that courage and constancy, as becometh an hopeful Christian. Hear us also, good Lord, for ourselves, that we may on this occasion, like the good Samaritan, each cheerfully perform the duty of a true neighbour towards him, according to his condition, not declining any cost or pains toward the relief of his body, much less any means in our

power toward perfecting his soul: But grant that, wisely improving this fit opportunity of exercising our right judgments, both in discourse and practice with him, we may sink them deeper into our own selves, and thereby be more strongly disposed to pass fearless through the same rough way to immortality, through our Lord Jesus Christ Thy Son, Who, *etc.*

Recovered.

Antiphon.

The grave gaped wide to swallow up Thy servant from among us; but Thou, Lord, hast mercifully reprieved him [or her] from its greedy jaws, to glorify Thee awhile longer with us. Alleluja.

V. His soul is snatched away from the snare of the hunter.

R. The snare is broken, and he is delivered. Alleluja.

Let us Pray.

O God, Whose mighty hand dispenseth sickness and health, leadeth down to the grave, and bringeth back again, to render the way thither, and our due preparation for immortality through it, by experience and solemn practice, more ready and familiar to us; accept, we beseech Thee, our humble thanksgiving for restoring Thy servant [handmaid] and turning his [her] late danger into a discipline of improvement; accept our earnest prayer, that it may breed a deep sense in him [her] how unsteady our sojourning condition is in this world, that the lease of our lives is only at the will of Thee, our Lord, Whose seeming to continue it is no security for a day longer, that yet

this is all the time we can have to stock ourselves for eternity, that at last he [she] must come to the same pass again, the same short step into his [her] future state. Make, therefore, the thoughts he [she] had in his [her] health; and the importance and difficulty he [she] found then, wholly to clear his [her] soul of this world, and to dispose it to an immediate fitness for the vision and fruition of Thyself. Let him [her] hereby be provoked now to pursue close that one necessary work of making his [her] calling and election sure; that so when Thou shalt call, there may be a passage hence into Thy arms, where no torment can ever touch in the least. And vouchsafe us all Thy grace to feel in his [her] our case, and to learn by his [her] example what equally concerns us all, namely, in health to prepare for sickness, and by sickness for eternal health, through our Lord Jesus Christ, Thy Son, Who did bear our infirmities, and carry our sicknesses, and Who now liveth and reigneth with Thee, in the unity of the Spirit, God blessed for ever, world without end. Amen.

Deceased.

Antiphon.

Grieve not for the dead; they are past all dangerous storms; grieve not, but rather emulate their happy state who die in Christ. Despise the trouble and shadow of this world, and seek earnestly to enter with them into their rest, who have here finished well their course, and are called to by the heavenly voice, saying, "Come up hither."

V. We too shall land, we hope, at the same noble port.

R. And meet there endless joys.

V. If we are so wise as to choose them.

R. If we have no oil in our lamps.

Let us Pray.

O God, by Whose providence Thy servant, our brother [sister] through the travail of dying, is at length happily borne out of the dangerous womb of this world, wherein he [she] hath been conceived and bred by Thy grace, into an incomparably more excellent and secure state, allay, we humbly beseech Thee, by the serious judgment of this advantage, all troublesome regrets of nature for the death of our neighbour, and render thereby our own more familiar unto us, that we may not seek to flee from it, but rather embrace it, whenever it shall by Thy order approach; as looking up stedfastly unto the Author and Finisher of our Faith, Who by His death hath taken out for us the sting thereof. And we give Thee humble and hearty thanks for that it hath pleased Thee to deliver from the burden of sinful flesh, this Thy servant, and hath prepared a sure haven for all faithful souls, that depart hence in Thy faith and fear, where they may rest with Thee; as our trust is that this our brother [sister] doth. Make haste, we pray Thee, to accomplish the number of Thy elect, and to purify by the Spirit all the souls that are Thine; that so not any of them may be lost. More particularly we pray Thee, O merciful God, of Thy gracious goodness so to purify ours, that are most miserably polluted by Satan, from all drossy and earthly affections; and grant us Thy grace, by the warning we thus at this time receive, in reflecting upon others, how much this duty importeth ourselves, to make haste and purge and cleanse our own souls accordingly, in Thy strength, even while we have day in this life, that when the night of death cometh, in which none can work, we may, through the same working in us, be found fit immediately to enter into Thy eternal rest, through our Lord Jesus

Christ, Thy Son, Who with Thee and the Holy Ghost, liveth and reigneth now and ever. Amen.

V. O Lord, hear our prayer.
R. And let our cry come unto Thee.
V. Let us bless the Lord.
R. Thanks be given unto Thee, O God.
V. Bless the Lord with us, ye angels of His; bless Him, O ye spirits of the righteous.
R. Amen.

Here pause, and meditate awhile; then conclude with the Blessing, saying,

The blessing of God Almighty, the Father, the Son, and the Holy Ghost, descend upon us, remain with us, and dwell in our hearts for ever. Amen.

Pause awhile; then rise.

These commemorations are to be said every day at the end of *Lauds*, as occasion shall serve, except when the *Litany*, or *General Commemoration* is used.

Here follows the *Litany*, or General Supplication, to be said after Morning Prayer, chiefly upon the days of fasting and humiliation, upon Trinity Sunday, and upon the Feasts of our Blessed Saviour and the Holy Ghost, and some of the Saints' Days; or according as discretion or devotion shall prompt; omitting the Commemorations which go before. Pause then, and kneeling say,

O God, the Father of heaven, Maker of all things,
Have mercy on us.
O God the Son, Redeemer of the world,
Have mercy on us.

O God the Holy Ghost, Sanctifier of the Church,

Have mercy on us.

Holy, blessed, and glorious Trinity, that art but One God,

Have mercy on us.

Holy, holy, holy, Lord God Omnipotent, Who art, Who wast, and Who art to come,

Have mercy on us.

O God of Gods, Who didst unto Moses manifest Thy Name, *I am that I am;* Whom the heaven of heavens cannot contain,

Have mercy on us.

Everlasting King, immortal, invisible, Who inhabitest that light unto which no man can approach, great in counsel, and mighty in work, and of whose wisdom there is no end,

Have mercy on us.

Who only dost great things and unsearchable, marvellous things without number, Who workest all things according to the purpose of Thy will, and madest all things for Thyself,

Have mercy on us,

Who madest all this world for the use of man, and man himself for the enjoyment of Thee,

Have mercy on us.

One God and Father of us all, Who art above all, and through all, and in us all, from Whom, by Whom, and in Whom are all things; in Whom we live, and have our being,

Have mercy on us.

Who hast disposed all things in number, weight,

and measure; Who madest heaven and earth, and all things therein; Who createdst the earth by Thy power, and the universe by Thy wisdom,

Have mercy on us.

The Lord forming light and creating darkness, making peace, and creating evil for punishment of transgressors: in Whose hand is the life of every living thing, and the breath of all flesh,

Have mercy on us.

The Lord That searchest the heart, and triest the reins, Who quickenest the dead, and callest those things that were not as if they were; Whose eyes are brighter than the sun, beholding all the ways of men,

Have mercy on us.

On Whom the eyes of all wait, and Thou givest them their meat in due season; Who openest Thy hand, and fillest with Thy blessing every living thing,

Have mercy on us.

Who executest judgment for the oppressed, Who givest food to the hungry, Who healest the broken in heart, and bindest up their wounds; O God of the fatherless, and Judge of the widows, Who loosest the prisoners, and openest the eyes of the blind,

Have mercy on us.

The Lord God, That killest and makest alive, Who sendest to the grave, and bringest back again; Who increasest the nations, and destroyest them, Who enlargest the nations, and straightenest them,

Have mercy on us.

God, Who takest no pleasure in iniquity, with

Whom is no acceptance of persons, terrible in Thy counsels concerning the sons of men, the strong and jealous God, visiting the iniquities of the fathers upon the children,

Have mercy on us.

O God, Whose anger none can withstand, but Whose mercy is above all Thy works, and even triumphs in the midst of judgment itself; O God most gracious, shewing mercy even to a thousand generations, for Thy covenant's sake,

Have mercy on us.

Who liftest up the meek, and humblest the wicked down to the ground, Who hast power to cast body and soul into hell; Who takest the wily in their own craftiness, and scatterest the counsel of the wicked,

Have mercy on us.

The Lord, compassionate, long-suffering, of great mercy and truth, our protector, and exceeding great reward,

Have mercy on us.

Father of Mercies, and God of all consolation, Who only canst comfort us in all our tribulations, Father of our Lord Jesus Christ, from Whom all paternity both in heaven and in earth is derived,

Have mercy on us.

Who by the death of Thy Son hast redeemed, and by the grace of Thy Spirit dost sanctify us, and all Thy faithful people,

Have mercy on us.

Have mercy, O Lord, and spare us.

Have mercy on us.

Have mercy, O Lord, and hear us.

Have mercy on us.

Spare us, good Lord, and every soul that calls upon Thee.

Spare us, good Lord.

From all evil and from all sin, but particularly from all pride and obstinacy, from all vain-glory and loftiness of mind; from all avarice and covetousness whatsoever,

Deliver us, O Lord.

From gluttony and surfeiting, from envy and hatred, from anger and ill-will, from luxury and uncleanness, from sloth, and inordinate heaviness and anxiety,

Deliver us, O Lord.

From all hypocrisy and all uncharitableness, from baseness and pusillanimity, from all blindness and hardness of heart,

Deliver us, O Lord.

By the might of Thy omnipotency, by the majesty of Thy glory, and by the multitude of Thy mercies,

Deliver us, O Lord.

By the abundance of Thy clemency, and the greatness of Thy charity; by the depth of Thy judgments, and the height of Thy wisdom; by all Thy glorious attributes, and by all Thy gracious mercies,

Deliver us, O Lord.

Now and at all times when we look unto Thee; but especially in the hour of death, and in the day of judgment,

Deliver us, O Lord.

We sinners beseech Thee to hear us, O Lord, that

it would please Thee to give us Thy grace, that we may worship Thee, our Lord God, in spirit and in truth, and Thee only serve,

We beseech, etc.

That we may love Thee with all our hearts, with all our minds, with all our souls, and with all our strength; that we may stedfastly believe in Thee, give Thee thanks always, and put our whole trust at all times in Thee alone;

We beseech, etc.

That we may honour Thy holy name, and Thy word; that we may remember our covenant with Thee in baptism, and all our renewed vows to adhere unto Thee only, against all manner of opposition from the world, the flesh, or the devil,

We beseech, etc.

That our conversation may be in all the simplicity of truth; that we may faithfully keep and perform what we have promised to any, more especially if by invocation of Thy name; and that, though it may be to our own hurt and hindrance, we may not yet change, but commit our cause to Thee who judgest rightly,

We beseech, etc.

That our service of Thee, both private and public, may be without all superstitious fear, in true righteousness; that we may not set up images of our own, but cleave to the pattern Thou hast set us; that we may sanctify Thy day by an holy rest, and keep the festivals of Thy Church in exercises of religion and devotion,

We beseech, etc.

That we may love our neighbour as ourselves, and

that we may do to all men as we would they should do unto us,

We beseech, etc.

That we may obey and reverence with due honour our parents and superiors; and may submit ourselves to every ordinance of man for Thy sake, giving as unto Thee what is Thine, so unto all Whom Thou has set over us what is theirs,

We beseech, etc.

That we may be perfectly true and just in all our dealings; that we may injure no man's life, good name, or honour, out of anger, pique, or envy; and may be ready to do them all the good we can,

We beseech, etc.

That we forbear one another in love, being careful to keep the unity of the spirit in the bond of peace, that we bear one another's burdens, and so fulfil the law of God,

We beseech, etc.

That Thou wouldst cleanse our hearts from all inordinate desires of the flesh, and impure affections, by pouring into us Thy holy charity, that we may attain the true love of Thee and our neighbours, with the contempt of ourselves and the things of this world,

We beseech, etc.

That Thou wouldst make us grow in all grace, that we despise not the riches of Thy bounty, patience, and long-suffering,

We beseech, etc.

That we may present our bodies a living and holy sacrifice, well pleasing to Thee, that at length we may attain to that kingdom which Thou hast prepared for us from the beginning of the world,

We beseech, etc.

That it may please Thee to rule Thy Church universal, as in the beginning, and to deliver the same, in every branch thereof, from all false doctrine, heresy, and schism,

We beseech, etc.

That Thou wouldst give to all Christian princes and states unity, peace, and firm concord, with a zeal for Thy glory.

We beseech, etc.

That from the rising of the sun even to the going down of the same, Thy name may be great among all the Gentiles, and that all the kingdoms of the earth may become the kingdom of Thy Son,

We beseech, etc.

That Thy kingdom may come unto us, and all that truly call upon Thee, with peace, righteousness, and joy of Thy holy Spirit, and that both Thy name may be sanctified, and Thy will done by us, and in us, in earth, as it is in heaven by the holy angels,

We beseech, etc.

That Thou wouldst be pleased to give us, with all Thy faithful people, this day our daily bread, spiritual and bodily,

We beseech, etc.

That Thou wouldst graciously forgive us our trespasses, as we forgive them that trespass against us, and defend us continually under the shadow of Thy wings, and lead us not into temptation, or suffer us to be tempted above what we are able; but deliver us from the evil one, and all evil,

We beseech, etc.

That all that are called by Thy name may make it their study to honour the holy religion they profess, and that our works may so shine before men, even

them that yet know Thee not, that they also may come hereby to glorify Thee our Father, Which art in heaven,

We beseech, etc.

That Thou wouldst have mercy upon all Jews, Turks, Infidels, and heretics, and take from them all ignorance, stubbornness, pride, and contempt of Thy word,

We beseech, etc.

That Thou wouldst open and enlighten the eyes of all them that sit in darkness and in the shadow of death, and guide their feet into the way of peace,

We beseech, etc.

That Thou wouldst bring into the way of truth all such as have erred or are deceived by themselves or others, and fetch all wandering souls home to Thy flock, that there may be joy both in heaven and upon earth,

We beseech, etc.

That Thou wouldst vouchsafe to strengthen and fortify all such as do stand : to comfort and assist all that are weak and broken, and to restore and raise up again them that fall,

We beseech, etc.

That Thou wouldst vouchsafe to defend the cause of the orphans and widows ; to succour all that are desolate and oppressed, and to have pity upon all that are under any calamity in body, mind, or outward estate,

We beseech, etc.

That Thou wouldst give them perfect patience in all their afflictions, and wisdom to make their spiritual profit out of all that Thine hand hath laid upon them,

We beseech, etc.

That neither by frailty, enticements, or any tortures Thou wouldst permit any of us to fall from Thee; but wouldst perfect Thy praise in us by the stedfastness of our faith, and by the invincibleness of our charity, to the beating down of Satan under our feet,

We beseech, etc.

That Thou wouldst hear always the prayers of Thy Church, and that whatever we faithfully ask, either for ourselves or for others, may through Thy grace be effectually obtained,

We beseech, etc.

O Father, in the name of Thy Son,

We beseech, etc.

O Lord our Protector, behold us;

And look upon the face of Thy Christ.

Remember Thy people, O Lord, with Thy good pleasure;

And visit them with Thy salvation.

Convert us, O Lord God of Hosts;

And shew us the light of Thy countenance,

Let Thy priests be clothed with righteousness:

And make Thy faithful people joyful,

Turn the scourge of Thine anger from the earth;

And give peace in our time, O Lord.

O Lamb of God, That takest away the sins of the world,

Grant us Thy peace.

O Lamb of God, *etc.*

Have mercy upon us.

O Lamb of God, *etc.*

Send Thy holy Spirit unto us.

Our Father Which art, *etc.*

Save Thy servants, O Lord:

And send us help from Thy holy place.

Let us Pray.

O Almighty, everlasting God, by Whose Spirit the whole body of Thy Church is sanctified and governed, mercifully hear us praying for all estates of the same at this time, that by all degrees Thou mayest be faithfully served and glorified, from the gift of Thy grace, through Jesus Christ our Lord. Amen.

OCCASIONALS,

TO BE USED JUST BEFORE OR, AFTER, THE DAILY COMMEMORATIONS.

In time of Mortality.

Antiphon.

WHY are we still preserved in perfect health, amidst so many sad examples of mortality? Is it not that we may by this means daily learn to die better? Is it not that such experience of the brittleness of this life, experience at others' costs, may make it easier for us, by a just undervaluing of it, to set our hearts upon a blessed immortality above?

V. They fall on all sides of us.

R. And none of us knoweth whose turn it will be next.

Let us Pray:

O gracious God, Who to the slight warnings of particular diseases, art pleased to add sometimes the strong alarms of universal contagions, to the end that such an incurable mischief, beyond all the means

whereby we use to ease our fears, might awaken us out of the lethargy wherein the pleasures of this life do enchain us, and rouse us up into an earnest preparation of ourselves for death, and the eternity which thereupon followeth. Adored and magnified for ever be Thy gracious providence, which by this severe method kindly forceth us to mind that most incomparable concernment of fitting our souls for heaven, and by this desolation on the bodies of men, most fervently to long, and earnestly to press, after that blessed state, in which, being unbodied of our defiled earthly garment, we may be made like unto the angels of Thy presence, that go in and out before Thee, and cheerfully run to and fro to execute all Thy commands. And in the meanwhile mercifully grant to us Thy servants, we humbly beseech Thee, that instead of terrifying and distracting our hearts, as if the cutting off our lives here were so comfortless an evil to Christians, with frightful apprehensions of the grim look of mortality now everywhere before our eyes, we may rather wisely meet the design of Thy goodness, adore Thy justice, and glorify Thee in all Thy ways, with the children of men, by which Thou callest them to repentance and newness of life. And that we, and all those whom Thou thus visitest, feeling our minds, by this wise method of Thine, checked in our sensual career, may endeavour to calm them into a due and fit temper to relish better that immortal state to which Thou hereby summonest us. And that after we shall have used all prudent means for exempting ourselves from the present common danger, if the failing of our endeavours make us know it to be Thy will, we may, without fear, commend then our spirits into Thy hands by a strong and lively faith, and pass cheerfully through the same to Thee our final good, and the only rest of all labouring and heavy laden souls. Grant this, O most merciful Father, for Thy dear

Son's sake, Jesus Christ, our only Mediator and Advocate. Amen.

Dearth.

Antiphon.

If the Lord do not help Thee, whence shall I help Thee? Out of the barn-floor, or out of the wine-press? The eyes of all wait upon the Lord, and He, even He alone it is that giveth them their meat in due season.

V. Even He it is That covereth the heaven with clouds.

R. And That prepareth rain for the thirsty earth.

Let us Pray.

O God, merciful Father, Who hast promised to all them that seek Thy heavenly kingdom, and the righteousness thereof in the first place, the addition of all other things that may be needful for the sustenance of the body, and Who didst heretofore of a sudden turn great dearth into an incredible plenty, and scarcity into cheapness, even in the narrow space of one day, behold, we beseech Thee, at this time the afflictions of Thy people, and have mercy upon us who are now for our sins most justly punished with like adversity, giving us first of all those spiritual and heavenly good things which we now hunger after, by reflecting on what Thou hast not only in justice, but in mercy also, withdrawn from us; and in the next place those bodily and earthly ones, which Thou in Thy wisdom seest expedient for us, and most conducing to Thine honour. Hear us, O Thou That providest for the earth as well as for the heavens, and Who hast crowned these many years with Thy goodness, and grant that both the earth may hear the voice of the heavens, and the heavens that of

the earth; that so the earth which Thou hast visited may rejoice, and both heaven and earth may be full of Thy glory. While we being made partakers of Thy bountiful liberality, may use the same according to Thy will, and learn by our lives to render Thee that praise that is worthy of Thy name, now and ever, through Jesus Christ our Lord, to Whom with Thee and the Holy Ghost, be, *etc.*

In time of War.

Antiphon.

Power was given him [that sat on the bloody horse] to take peace from the earth, and that they should kill one another; and there was given unto him a great sword. Come, and see!

V. The Lord shall scatter the people that delight in war.

R. And shall make wars to cease in all the world.

Let us Pray.

O most powerful and glorious Lord God, Who by Thy providence rulest and commandest all things, changing the times and the seasons according to Thy will, and both setting up and pulling down Whom Thou pleasest, and Who art a strong tower of defence at all times to all that flee unto Thee, stir up Thy strength, we beseech Thee, and come and help us, not for our own sakes, but for Thy name's sake which Thou hast called upon us. For while some put their trust in chariots, and some in horses, we will remember the name of Thee, O Lord our God, Whose power no creature is able to resist, and Who sittest in the throne judging right. Save us, therefore, and hear us, O King of heaven, now we

call upon Thee, and suffer us not to sink under the weight of our sins, or the violence of the enemy. But arise, and aid Thy servants, who acknowledge Thee the Lord of Hosts, confessing Thee also the God of Peace, and make haste to put an end to the distractions and desolations of nations amongst whom Thou hast permitted evil angels to send a sword; that so there may be peace again upon the earth, and glory to Thee in the highest, and we may all become the true children and disciples of peace; and both peace and happiness, with truth and justice, religion and piety, may be established not only among us, but among all Christian nations, for all future generations, to the honour of Thy great name, through Jesus Christ our Lord. Amen.

After which may be added one or more of the following *Collects*, according to discretion:

1. O God, the Author of Peace, and the Lover and Keeper of Charity, give, we beseech Thee, unto all our enemies that peace and charity which are Thy gift, and are without all hypocrisy, and mercifully grant unto them forgiveness of all their sins, and unto us protection from all their snares and assaults; that we securely trusting in Thy Almighty defence, may not fear either the policy or the power of our adversaries, but may evermore give thanks unto Thee for Thy great deliverances and mercies to us, through Christ our Lord.

2. Blessed God, from Whom all holy desires, all good designs, and all just enterprizes do proceed, inspire, we humbly pray Thee, all Christian princes and states with principles of righteousness and peace; pour into their hearts reasonable and religious desires, instruct them secretly with good counsels and wise resolutions, for the honour and peace of the Church, and for the true interest of them and their subjects:

and so bring down the pride of man, disarm the power, baffle the designs, and confound the devices of all that put their confidence not in Thee, but in their own strength, and sacrifice to their own nets; that so Thy servants being armed with Thy defence, and secure from the fear of their enemies, may in Thy holy Church pass their time in rest and quietness, through the merits of Jesus Christ our Saviour. Amen.

3. O God of Peace, and Author of Concord, Whom to know is to live, and Whom to serve is to reign, mercifully defend us Thy humble servants in all assaults of our enemies, that we putting our whole trust and confidence in Thee, our mighty Deliverer and only Refuge, may not be afraid of any weapons of the enemy, but may continually triumph in Thy salvation, through the might of Jesus Christ our Lord. Amen.

4. O God, Who rulest in the kingdoms of men, and in Whose hand are the hearts of the kings and mighty ones of the earth, which Thou turnest as the course of waters is turned, so dispose all hearts, and remove all obstacles, that none may longer have the will, much less the power, to hinder the establishment of Thy peaceful kingdom throughout all the Churches; and give hereby to all nations at once unity, peace, and concord, that the course of the world may be so peacefully ordered, according to Thy holy will, that Thy Church universal may joyfully serve Thee in all godly quietness, through Jesus Christ our Lord. Amen.

Persecution.

Antiphon.

Blessed are ye when men shall revile and persecute you, and say all manner of evil against you

falsely for My sake. Rejoice, and be exceeding glad, for great is your reward in heaven, saith our Lord. Alleluja.

V. Thus did the holy Prophets reach their crowns.

R. Thus did the blessed Apostles climb their thrones.

Let us Pray.

O provident Lord, Who permittest the power of darkness in this world to persecute the children of light, that their sufferings may more notoriously both exercise among themselves, and attest to those without, the utter contempt and disvaluing of all temporal goods, in comparison of their eternal hopes, attainable only by pursuing the doctrine and discipline of salvation, as once delivered to the saints; sustain us, we humbly beseech Thee, against being shaken in this faith or practice by the dread of men, or rage of devils; support us under the present burden Thou hast seen fit to lay upon us for our trial; maintain us by Thy grace under all difficulties, in the strictest obedience to all Thy commandments, and never suffer us basely to flinch from the doctrine of the Cross, which we have been so powerfully commanded to take up, and therewith to follow Him Who was made perfect by sufferings; neither suffer us to be discouraged at all by the outward prosperity of our persecutors: but grant that, in due compassion both of them and of ourselves, no temptation may be able to sway us beside our duty, or prevail on us to violate any obligation, public or private, that we may stand in, or cowardly betray Thy truth, or lose the blessed occasion of gaining a title to Thy immortal kingdom, which Thou hast securely and irrevocably entailed on all those that suffer persecution for righteousness sake; and that we may be

ready continually to render them all good offices, and to pray unto Thee for them, that Thou wouldst not lay this sin to their charge, but have mercy upon them, and bring them back into the path of peace and true righteousness, through our Lord Jesus Christ Thy Son, Who, *etc.*

Here may be added also one or other of the following *Collects*, as discretion shall direct:

1. O most powerful and righteous Lord God, mercifully assist our prayers when we cry unto Thee, powerfully defend the cause of Thy truth against the face of the wicked, and put forth now Thy right arm, and let those evils, which the craft and subtlety of the devil or man worketh against us, be brought to nought, and by Thy good providence dispersed, that we Thy servants being hurt by no persecutions, may evermore glorify Thee, and give Thee thanks, through Christ our Lord. Amen.

2. Grant, we beseech Thee, O God, the strength of all that put their trust in Thee, that in all our sufferings here upon earth for the testimony of Thy truth, and for righteousness sake, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed, and being filled with the Holy Ghost, may learn to love and bless our persecutors, by the examples that Thou hast set before us for our direction and encouragement; and that we may not be afraid, through many tribulations and persecutions, to enter the kingdom of heaven, but may count all things dross and dung, so we may but gain Christ. To Whom with Thee, O Father, and the Holy Ghost, be all glory, *etc.*

3. Keep, we beseech Thee, O Lord, Thy household the Church; and because it cannot continue in

safety without Thy succour, preserve it evermore by Thy help and goodness, and let the course of this world be so peaceably ordered by Thy government, that we, and all the members of Thy Church may henceforth joyfully serve Thee in all godly quietness, through Jesus Christ our Lord. Amen.

Prayers

To be said in private by persons afflicted with great Melancholy.

O most blessed and gracious God, Who only canst heal a wounded spirit, and quiet a troubled mind, look with pity on the misery of Thy unworthy creature, that load of misery and oppression which I feel within me, but am not able to express. Unto Thee do I cry for help, O Thou great Physician of body and soul! Uphold and comfort my weak and dejected spirit, strengthen it against all inordinate vain fears, and deliver me from all those unprofitable troubles of mind and scruples of conscience, with which I am so tortured and oppressed. As Thou alone canst relieve me, so unto Thee do I now call for relief. O hear my most earnest supplication, and make me to possess an easy, quiet, and cheerful spirit, as my trust is in Thee. I ask this, O Lord, as the greatest of blessings Thou canst bestow upon me, but the pardon of my sins. I ask it because I cannot enjoy any other of Thy blessings without it. I ask it, because Thou alone canst give it, and if Thou art pleased to glorify Thy goodness in granting this my most earnest request, then shall I serve Thee faithfully, with a cheerful and most thankful heart, and glorify Thy goodness all the remainder of my life, through Jesus Christ my Lord. Amen.

O blessed Jesus, Who wast made man, and Who in our nature tookest our infirmities, and was once exceeding sorrowful unto death, and Who in anguish of spirit upon the Cross, criedst out to Thy Father, and our Father, "My God, My God, why hast Thou forsaken Me!" O Thou most merciful, faithful and unchangeable High Priest, Who wast made like unto Thy brethren, and canst not but be touched with Thy sense of our infirmities, I beseech Thee, by Thy infinite compassion, and for Thy infinite merits, to look down from heaven with an eye of pity upon me, who am a miserable object of Thy pity, being sore afflicted, and sore let and hindered in the course of my Christian duties by unaccountable sadness and dejections of spirit, which I am not able to prevent or resist. Thou knowest, O Lord, how often and how exceedingly my soul is troubled and cast down, Thou seest how much it is disquieted within me, and how grievous it is to me to be thus oppressed, and how uneasy my distemper makes me to myself and others. I take no delight in any thing I do, no, not in my spiritual exercises, which once were, and still should be, most delightful to me. Easy things are become difficult, and difficult things seem impossible to me, and I am full of fears, jealousies and suspicions, but most of all am I apt to fear in this sad condition that I have lost Thy favour. I am wholly indisposed for my own business, and loth to do any thing, even to pray unto Thee, though I will not forbear to pray unto Thee, O Lord, my strength and my Redeemer. I beseech Thee, blessed Saviour, hear my complaint, and take away this plague from me. It is with this most earnest petition that I now lie prostrate at the throne of mercy. Remove it, I beseech Thee, be it fixed in the body, or in the soul of Thy afflicted servant, or in both: speak but the word, and I shall be whole. I ask this in submission to Thy good will and pleasure. If it is sent to me to punish me

for my sins past, or to restrain me from sins to come, or to make me humble, or exercise my patience, and trust in Thee, not my will, but Thine, be done. I am content to bear it unto my life's end, though it is one of the heaviest of judgments, if Thou shalt think fit to continue it, and support me under it, with the assistances of Thy holy Spirit, But if I am fit for so great a mercy, O let this torment of soul depart from me, that being restored to an easy, free, cheerful, and active frame of spirit, I may serve Thee with more delight and vigour in all the duties of my heavenly calling, and enjoy all other blessings and comforts of life, which Thou art pleased to continue unto me, and better bear any other sufferings which Thou shalt think fit, for the exercise of my patience, at any time to lay upon me. O Lord, hear this prayer, which in anguish of spirit I make unto Thee. I come to Thee at this time in hopes to obtain this great mercy of Thee, Who art all mercy. O grant it for Thy Own merits' sake, Who wast a Man of sorrows, and acquainted with grief, and now livest and reignest with the Father and the Holy Ghost, One God, world without end. Amen.

Soliloquy of a Troubled Soul.

Why art thou so vexed, O my soul, and why art thou so disquieted within me?

The Lord hath covered me with a cloud in His anger, and with darkness am I compassed about.

My soul is sore troubled; but, Lord, how long wilt Thou punish me?

I am bowed down greatly, for mine iniquities have gone over my head, and as a heavy burden they are too heavy for me.

There is no soundness in my flesh, which is altoge-

ther corrupt; neither is there any rest in my bones, because of my sin which haunteth me.

There is no peace in my spirit, for it is grievously wounded; neither is their quiet found in my soul, because the hand of the Lord presseth me hard.

And I said, surely my strength and my hope are perished from the Lord.

For as if He had bent His bow against me, and set me as a mark for His arrow, so cried I out,

O my God, why hast Thou caused the arrows of Thy quiver to enter thus into my reins? and why hast Thou so filled me with bitterness, and made me drunk with wormwood?

Why hast Thou led me, and brought me into darkness, and hast turned Thy hand against me all the day?

Thou hast removed my soul far off from peace, whence I go mourning all the day long, and even roar for the very disquietness of my heart?

But why art thou so cast down, O my soul, and why art so full of heaviness, afflicted, tossed, and tormented?

Put Thy trust yet in the Lord, of Whose mercies it is that Thou art not yet utterly consumed.

It is good that thou both hope and quietly wait for the salvation of the Lord, Who will not cast Thee off for ever.

But though He cause grief, yet will He have compassion according to the multitude of His mercies, which are renewed every morning.

Hope thou, therefore, in God, O my soul; for thy hope is not yet perished from the Lord: yea, hope thou in God, for I shall yet praise Him for the help of His countenance.

Who will make Thee to hear of joy and gladness, that the bones which have been broken may rejoice.

Return, therefore, unto Thy rest, O my soul, and be not longer disquieted within me.

Return unto Thy rest, O my soul, in God; for He is Thy resting-place and Thy salvation.

FESTIVALS.

NOTE.—That these, 1, 2, 3, are the proper *Antiphons* to be recited before and after each of the three *Psalms* at *Matins* and *Vespers*, and the *Antiphon* following is the proper one for *Benedictus* and *Magnificat*, throughout all the Festivals.

NOTE.—That *Lauds* and *Compline* have no proper *Antiphons* or *Collects*.

Sundays in Advent.

All as in the Office of *Our Saviour*, except

INVITATORY.

Behold, the day of our Lord draws near, come, let us Adore Him.

Then recite Psalm 92,—*Bring to our Lord*, etc., as as in the *Matins* for the Office of our Blessed Saviour.

Antiphons.

BEHOLD, our Lord will appear, and not fail to make good His promise. If He delay awhile, expect; for He surely will come, and deliver us. Alleluja.

2. Come, O Thou Sun of Righteousness, and Fountain of Eternal Light! Come, and illuminate those that sit in darkness, and in the shadow of death. Come, and guide our feet in the ways of peace. Alleluja.

3. Come, O Thou hope of the Gentiles, and the desire of all nations! Come, and redeem us from the vassalage of sin, into the only true liberty of serving Thee. Alleluja.

Antiphon for Benedict. and Magnif.

Prepare now thy ways, O my soul, before the Lord; make thy paths straight before the face of our God; for He will come again with glory to judge both the quick and the dead; and blessed are they who are ready to meet him. Alleluja, Alleluja, *etc.*

At *Lauds* recite the *Benedictus*, as at the end of *Sunday Lauds;* and at *Vespers* the *Magnificat*, as in *Sunday Vespers.* Then after each repeat the *Antiphon.* Prepare now, *etc.*

V. Our Lord is come to redeem the world.
R. Our Lord will come to judge the world.

Let us Pray.

O God, by Whose providence Thy Church has appointed the solemn time of Advent to forerun the commemoration of our Saviour's Nativity, and prepare its way in our hearts! Grant us, we beseech Thee, so devoutly to employ this holy season, in meditating upon the prophecies, and gracious preparations of the world, for the coming of the Messias; and on the infinitely greater mercies He brought along with Him, and has left behind Him; that our spirits may be raised to celebrate the great Feast of

His Nativity with due joy and exultation, and thereby better disposed to expect His second coming, Who with Thee and the Holy Ghost liveth and reigneth, One God, world without end. Amen.

Nov. 30. S. Andrew.

All as in the *Office of Saints*, except,

1. As soon as S. Andrew saw the Cross afar off prepared for his martyrdom, he was transported with joy, and triumphantly saluted it as the happy instrument of His approaching glory. Alleluja.

2. O that we may be always ready in like manner to embrace the Cross, as becomes the disciples of the crucified Jesus; and even with joy to take up that which must bear us to our glorious Master. Alleluja.

3. O that we may never despise the doctrine of the Cross, but in courage, and patience, and constancy, and forgiveness of our enemies, follow the steps of this blessed Saint, as he followed that of Christ, Who for the joy that was set before Him endured the Cross and despised the shame, and is set down at the right hand of the throne of God. Alleluja.

Antiphon.

S. Andrew's sole glory was in the Cross of our Lord Jesus Christ, in Whom the world was crucified to Him, and He unto the world.

V. He besought the people not to hinder his martyrdom;

R. And preached to them as he hung upon the Cross.

Let us Pray.

O God, Whose grace kindled in the blessed

Apostle Andrew so ardent a love of His Master, that it flamed out in vehement desires of his Cross, grant that our devout celebrating the memory of His holy race, and happy reward, may quicken Thy grace in our hearts, and encourage us with confidence and joy to undergo whatever sufferings Thy providence casts in our way; and grant they may be serviceable to glorify Thee, and advance Thy truth, and secure the attainment of our eternal salvation, through our Lord Jesus Christ Thy Son, Who with Thee and the Holy Ghost liveth and reigneth, One God, world without end. Amen.

Dec. 21. S. Thomas the Apostle.

All as in the *Office of Saints*, except,

1. The other disciples said to Thomas, We have seen the Lord; but he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.

2. After eight days, Jesus came in, the doors being shut, and stood in the midst, and said, Peace be with you. Then said he to Thomas, Reach hither Thy finger, and behold My hands, and reach hither Thy hand, and thrust it into my Side, and be not faithless, but believing.

Thomas, now no longer able to resist so clear an evidence, cried out to Jesus, "My Lord, and my God."

Antiphon.

O admirable sweetness of our Saviour's Spirit, Thomas was absent, and incredulous, and peremptory, and our Lord forgives him all, and restores

him to his favour, with the easy penance of a gentle reproof.

V. Because thou hast seen, O Thomas, thou hast believed.

R. Blessed are they that have not seen, and yet have believed.

The Prayer.

O God, Whose condescension to convince the incredulity of Thy Apostle S. Thomas, didst turn his hardness to believe into a means of facilitating more the faith of Thy Church; grant, Lord, we beseech Thee, that this festival memory of this glorious Apostle's attesting our risen Saviour, may quicken our hearts, not only in words, but in life and death, like him, exemplarily to confers Thy Son Jesus, our Lord, and our God, to Whom, with Thee and the Holy Ghost, be all honour and glory. Amen.

Dec. 25. Christmas Day.

All as in the *Office of our Saviour*, except,

INVITATORY.

To-day, for us, our Lord was born; come, let us adore Him.

1. O joyful tidings, worthy of an angel's mouth, behold to us was born this day a Saviour, which is Christ the Lord, Alleluja.

2. Wonderful signs, to seek the new-born King of heaven and earth; "you shall find Him wrapt in swaddling-clothes, and laid in a manger. Alleluja."

3. O blessed harmony of the celestial choirs! "Glory be to God on high, on earth peace, good-will towards men. Alleluja, Alleluja."

Antiphon.

The shepherds came to Bethlehem with speed, and found Mary, and Joseph, and the Infant, laid in a manger.

V. This is the day the Lord hath made; let us rejoice therein. Alleluja, Alleluja.

R. This is the day in which the Lord was made; come, let us rejoice. Alleluja, Alleluja.

Let us Pray.

O God, Who every year givest a fresh occasion to the devotions of Thy Church, by the welcome festivity of our Saviour's birth, grant us, we beseech Thee, with such devout affections to entertain this first humble rising of the Sun of Righteousness to us, as may better dispose, and stronglier engage us to follow Him through the whole painful course of His life, which, like a giant, He rejoiced to run, enlightening the world with Thy truth, and enflaming it with Thy love, till in the end we arrive at His eternal rest, through the same our Lord Jesus Christ Thy Son, Who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

Say Psalm XXXII., as in *Tuesday's Lauds.*
This is the day, etc.

Dec. 26. S. Stephen's Day.

All as in the *Office of Saints*, except,

1. S. Stephen, full of grace and courage, was so glorious a Saint in the sight of the people, that none could resist the wisdom and spirit by which he spake. Alleluja.

2. He cut their hearts with undaunted reproaches

of them and their fathers, as betrayers and murderers of the Just One, and of those that foretold His coming. Alleluja.

3. When they gnashed their teeth at him, he looked stedfastly up, and saw the heavens opened, and Jesus standing on the right hand of God. Alleluja, Alleluja.

Antiphon.

While they stoned him, S. Stephen called upon God, and prayed, "Lord Jesu, receive my soul:" and kneeling down, cried with a loud voice, "Lord, lay not this sin to their charge.

V. He saw the heavens opened; he saw, and entered.

R. He saw by his faith, and entered by charity.

Let us Pray.

O God, Who in Thy first martyr, S. Stephen, hast vouchsafed Thy Church an eminent example of perfect Christianity!—Kindle in our hearts, we beseech Thee, a zealous emulation of his graces; that imitating his constancy here in asserting Thy truth and His charity by praying for our persecutors, we may, with Him, hereafter receive the crown of eternal life, through Thy Son Christ Jesus our Lord. Amen.

Dec. 27. S. John Evangelist.

All as in the *Office of Saints*, except,

1. This is the favourite disciple that leaned on our Lord's breast, at His last supper, and to whom were revealed the secrets of heaven. Alleluja.

2. This is he in whom meet all those glorious

titles of Apostle, Evangelist, and Prophet, of Martyr, Confessor, and Virgin. Alleluja.

3. This is he who above all those glorious titles, delights in this one incomparably greater than them all, the disciple whom Jesus loved; Alleluja, Alleluja.

Antiphon.

S. John alone had the care and courage to assist the doleful Mother at the Cross of her dying Son: S. John alone had the glory to hear himself and her bequeathed to one another, as Mother and Son.

V. The scalding oil could not hurt his chaste body.

R. Nor banishment into Patmos exclude his free converse with angels.

Let us Pray.

O God, by the prerogative of Whose special grace the blessed Apostle S. John obtained that transcendent character of the Beloved of his Master, and after became the great Doctor of mutual Charity over all the world! grant, we beseech Thee, that his sacred memory may excite us also, and encourage us to have the same purity of body and mind, and steady love of Thee, and sincere charity one for another; and that we may aspire after some share in that blessed title, and its happy consequents, Thy grace here, and Thy glory hereafter, through our Lord Jesus Christ, Thy Son, Who liveth and reigneth, One God, with Thee and the Holy Ghost, world without end. Amen.

Dec. 28. Holy Innocents.

All as in the *Office of Saints*, except,

1. God withdrew His only Isaac, and left a thousand happy lambs to be sacrificed in his stead, and accepted for his sake. Alleluja.

2. Herod meant to destroy, but behold he saved; his diligent cruelty secured the hazard of their infant state, and by shedding their blood, effected their baptism. Alleluja.

3. These were brought from amongst men as the first fruits of God and the Lamb, and in their mouths there was found no guile, for they are without spot before the throne of God. Alleluja, Alleluja.

Antiphon.

A voice was heard in Rama, lamentation and great mourning, Rachel weeping for her children, and would not be comforted, because they were not.

V. Weep not for thy children, Rachel; behold they are.

R. Be comforted; they are kings, and reign with Christ for ever. Alleluja, Alleluja.

Let us Pray.

O God, Who by the death of the Holy Innocents, hast taught Thy Church that no age, or occasion of suffering for our Saviour is exempt from high reward! grant, we beseech Thee, that our celebrating this festival, may make us adore this gracious dispensation of Thy providence, and however severely it may seem at any time to treat us, or our relations, grant that our hearts may be confirmed in a hopeful resignation to Thy will, and assured trust that all leads to an eternal advantage, through our Lord Jesus Christ. Amen.

Jan. 1. New Year's Day.

INVITATORY.

To day our Lord was circumcised, and received the

sweet and saving name of Jesus. Alleluja. Come, let us adore Him! Come let us adore Him.

1. To day our blessed Saviour, That was Lord of the law, and by His perfect purity absolutely exempt, undertook for us the smart of circumcision, and dishonour of being reckoned among sinners. Alleluja.

2. To day was given the name above every name, that at the name of Jesus every knee should bow, of things in heaven, of things on earth, and things under the earth. Alleluja, Alleluja, Alleluja.

3. O blessed Jesus! make good to us Thy precious name, and save us from our sins, that now we may begin a new year of virtue, and cancel by a true repentance all the failings of the old. Alleluja.

Antiphon.

After eight days the child was circumcised, and His name was called Jesus, as the angel had appointed before His conception in the Virgin's womb.

V. Our Infant Lord endured the knife.

R. To circumcise the concupiscence of our hearts.

Let us Pray.

O God, Who for our example didst command Thy beloved Son to submit His pure and innocent flesh to the rigour of the law, and for encouragement of our hope, madest choice of that sweet and amiable name of Jesus, teach us, we beseech Thee, with readiness and humility to obey Thy sacred laws, how cross soever to our unmortified passions, and in all our necessities, with joy, and confidence, to call on that holy name, in which, whatever we ask, we are promised shall be granted, through the same our Lord Jesus Christ our only Saviour. Amen.

Jan. 6. Twelfth Day.

INVITATORY.

To day the wise men brought presents to our Lord. Alleluja. Come, let us adore Him. Come, let us adore Him.

1. Alleluja, Alleluja, Alleluja. This is the priviledged festival that comes forth adorned with the glory of three miracles. To day the wise men were led by a star to the cradle of our Lord, and, falling down, adored Him, and offered Him their royal presents of gold, frankincense, and myrrh. Alleluja.

2. To-day our gracious Redeemer vouchsafed His presence at a marriage-feast, and there first published to the world His Divine power, turning water into wine. Alleluja.

3. To-day our blessed Saviour was baptized by S. John, and the Holy Ghost descended visibly upon Him, and a voice was heard from heaven, "This is my beloved Son, in Whom I am well pleased." Alleluja, Alleluja.

Antiphon.

Now were the first fruits of the Gentiles consecrated unto the Lord, and that sacred prophecy happily fulfilled, "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising." Alleluja. Alleluja.

V. The sages entering, found the Child with Mary His mother.

R. And, falling down, adored and offered Him gifts.

Let us Pray.

O God, Who by the guidance of a miraculous star in the heaven, didst lead the Gentiles to the sight of the more miraculous Sun of Righteousness, newly

risen to the world in a stable; grant, we humbly beseech Thee, that enlightened and enflamed by the memory of this wonderful Providence, our eyes and hearts may be more lively fixed on Thy goodness, which still graciously worketh towards the accomplishment of Thy promises, to call at length the Jews, and all the earth, to the saving knowledge of Thy Son Jesus Christ our Lord, Who with Thee and the Holy Ghost, liveth and reigneth, ever One God, world without end. Amen.

Jan. 25. The Conversion of S. Paul.

All as in the *Office of Saints*, except,

INVITATORY.

To day let us remember the great Apostle of the Gentiles, miraculously converted to the Christian faith. Come, let us adore the Lord, That has made Him great in the Church. Alleluja.

1. This day we commemorate, how our Lord in a glorious light appeared from heaven, to the greatest persecutor of His name, and made him with trembling and astonishment cry out, "Lord, what wilt Thou have me to do? Alleluja." He was made blind, that he might see; and of a most bitter persecutor he straight became a most zealous disciple, not a disciple only, but an Apostle. Alleluja.

2. What? Saul among the Apostles! Yet no longer Saul, but now Paul; who was made little that he might become great; and lost his sight that he might find it. Alleluja. And so find it as even to make whole nations thereby to see; for henceforward he became a chosen vessel to bear the name of his Lord before the Gentiles, and kings, and children of Israel. Alleluja.

3. We celebrate this day one of the most stupen-

dous changes that ever was wrought; a conversion the most wonderful of all conversions; and from which millions of others have been derived. Alleluja. The illustrious convert preaches undauntedly the faith he had once destroyed; and he who had persecuted others to death, even lays down his life in defence of the same faith. Alleluja.

Antiphon for Magnificat.

Falling to the earth, he said, "Who art Thou, Lord?" and the Lord said, "I am Jesus." He bowed his heart, and believed. Alleluja. Leaving the earth, he bowed his head to the sword, and went to Jesus, Who so miraculously had called him. Alleluja, Alleluja.

V. He fought a good fight, he finished his course, he kept the faith.

R. And therefore was there laid up for him a crown of righteousness.

Antiphon for Benedictus.

Thou art a vessel of election, O Paul, Doctor of the Gentiles! the great preacher of truth over all world. Alleluja. We praise Thee, O God, for having caused, through the preaching of Thy blessed Apostle, S. Paul, the light of Thy gospel to shine throughout the world. Alleluja.

V. He has preached, and lived, and died.

R. And received his eternal reward. Alleluja.

Let us Pray.

O God, Who hast made the light of Thy gospel to shine through the world, by the preaching of Thy blessed Apostle, S. Paul, whose miraculous conversion we now thankfully commemorate, grant, we humbly beseech Thee, that we may always keep in

mind, and diligently practise the doctrines he taught, and may resolutely follow his example, and being faithful unto death, may at length receive a crown of life and glory in the highest heavens, through Jesus Christ our Lord, and only Saviour. Amen.

Feb. 2. The Purification, or Candlemas.

All as in the *Office of our Saviour*, except,

INVITATORY.

To day our blessed Lord was presented in the Temple. Alleluja. Come, let us adore Him.

1. To day the blessed and holy Mother of God, in most humble obedience, performed the common rites of purification, and presented her First-born Jesus in the Temple; and for the little price of five shekels, redeemed the world's inestimable Redeemer. Alleluja.

2. To day the devout Simeon took our Lord in his arms, and knowing that nothing now could make him happier but the joys of heaven, sung aloud this glad farewell to all the world: "Now lettest Thou Thy servant depart in peace, according to Thy Word, for mine eyes have seen Thy salvation." Alleluja.

3. To-day the holy widow, and prophetess Anna, who had spent her life in fasting and prayer, and in the service of the temple, came happily in, and saw our Lord, and spake gloriously of Him to all that expected the redemption of Israel. Alleluja.

Antiphon.

Behold the Lord, thy Mighty Governor, comes into His holy temple; be glad, O Zion, and rejoice to meet thy God. Alleluja.

V. He comes in the disguise of a poor child.

R. Yet has He provided those that discerned and attest Him.

Let us Pray.

O God, Who vouchsafest us this day to commemorate the blessed Virgin's presenting in the temple herself to be purified, and her Son to be redeemed, according to the law; give us grace, we beseech Thee, to adore and praise the condescension of Thy Providence, that by such great examples teaches us our duty of submitting to Thy wise and holy discipline, though sometimes seeming, perhaps, unnecessary for ourselves; and, we beseech Thee, grant us grace so to follow the same, that by our lives, as well as words, we may confess our Lord Jesus Christ Thy Son, to be the light of the Gentiles, and the glory of Thy people Israel, Who, with Thee, and the Holy Ghost, liveth and reigneth, One God, world without end. Amen.

Feb. 24. S. Matthias.

All as in the *Office of Saints*, except,

1. Let them that stand take heed lest they fall: Judas was an Apostle, yet betrayed his Master, and died in despair; and another took his office.

2. The eleven appointed two for the vacant Apostleship, Barsabas and Matthias, and gave them lots and prayed.

3. They prayed, Thou, Lord, that knowest the hearts of all men, shew of these two one whom Thou hast chosen, and the lot fell on Matthias.

Antiphon.

The lot fell on Matthias, a continual follower of Jesus, from the baptism of John, till the day of His Ascension, and he was numbered with the eleven Apostles.

V. He lived their life, and died their death.

R. And sits with them in glory to judge the twelve tribes of Israel.

Let us Pray.

O God, by Whose special grace the blessed Matthias was chosen to supply the room of the traitor Judas, and complete again the number of the Apostles! Grant, we humbly beseech Thee, our celebrating his memory may raise our ambitions by following his virtues, to fill up the breaches made by our falling brethren, and help to accomplish the happy number of Thine elect, through our Lord Jesus Christ Thy Son, Who, *etc.*

March 25. The Annunciation.

All as in the *office of our Saviour*, except,

INVITATORY.

To day the eternal Word was made flesh; come, let us adore Him.

1. To-day the Arch-angel was sent down from God to the Virgin Mary, and presented her this honourable salutation: "Hail, full of grace, our Lord is with thee; blessed art thou among women."

2. "Behold, thou shalt conceive, and bear a Son, and thou shalt call His name Jesus; He shall be Great, and called the Son of the Most High; and of His kingdom there shall be no end."

3. And blessed Mary said, "Behold the handmaid of the Lord, be it unto me according to Thy Word." Therefore let all generations call her "blessed."

Antiphon.

To-day the Holy Ghost came upon the blessed virgin, and the power of the Most High overshadowed

her: and, untouched of man, she conceived in her pure womb the Son of God, Alleluja.

V. From a woman came sin and death.
R. By the fruit of a woman came grace and life.

Let us Pray.

O eternal God, Who didst graciously send Gabriel the Archangel in embassy to Thy humble handmaid Mary, the mother of our Lord, to manifest the Incarnation of Thy Son; and didst so overshadow her with Thy glorious Power, as her virgin womb immediately conceived the Word, and vested Thine eternal Son with our humanity! Grant us, we humbly beseech Thee, with such devout admiration to celebrate the memory of this highest mystery, as may feed and increase Thy charity, begotten in our hearts by Thy Spirit, and ripen it to bring us forth partakers of His Divinity, Who, with Thee, and the Holy Ghost, liveth and reigneth now and for ever. Amen.

After the third Psalm at *Lauds*, say,

Antiphon.

Hail, thou that art highly favoured, said the Angel, the Lord is with Thee: blessed art thou among women.

V. Many daughters have done virtuously.
R. But thou hast excelled them all.

Let us Pray.

Almighty God and most merciful Father, Who gavest Thy only Son to take our nature upon Him of a pure virgin, and madest the same known to her by the message of an angel! Bless us, we humbly beseech Thee, with grace to keep, like her, and ponder all Thy wondrous acts of love in our hearts, that we may bring forth fruits worthy of them in our lives and

deaths: and grant that we may so celebrate her memory, as following the example of her purity, modesty, piety, prudence, and obedience; we may conceive our blessed Saviour in our souls, nourish Him with most ardent affections, and bring Him forth in a life of piety, that He may dwell in us, and we in Him for ever. Amen.

Easter-Day.

All as in the *Office for Sunday*, except,

INVITATORY.

The Lamb of God, that was slain, is alive again: and He liveth for ever. Alleluja. Come, let us adore Him. Alleluja.

Come, let us adore Him. Come, let us adore Him.

1. Christ is risen from the dead, Alleluja; and become the first fruits of them that slept. Alleluja.

2. The Lord of life is risen again, Alleluja; and hath clothed Himself with immortal glory. Alleluja.

3. He that raised up Jesus will also raise us up, Alleluja; and refine our vile flesh into the likeness of His glorious body. Alleluja.

Antiphon.

Worthy is the Lamb that was slain to receive power, and honour, and worship, blessing and glory: therefore blessing, honour, glory, and power be to Him that sitteth upon the throne, and to the Lamb for ever and ever. Alleluja, Alleluja, Alleluja.

V. O death, where is thy sting? Alleluja.

R. O grave, where is thy victory? Alleluja.

Let us Pray.

O God, Whose gracious Providence restores to

Thy Church the face and voice of holy exultation, by the triumphant festival of our Saviour's resurrection! Grant, we humbly beseech Thee, that the joy which shines in our looks, may flame in our hearts: and by purifying them, make us worthy, through Thy Son's merits, of those high and glorious hopes, so firmly sealed to us by this day's miracle, of rising again at last from our graves, and rejoicing thenceforth for ever in a state of blissful immortality, through the same our Lord Jesus Christ, Who having conquered death, liveth and reigneth with Thee, and the Holy Ghost, ever one God, world without end. Amen.

Easter Monday and Tuesday,

And all Sundays after, until the Ascension.

All as in the *Office of Sunday*, except,

1. Our Lord That was dead and buried, rose again the third day, Alleluja; loosing the bonds of death and hell, for it was impossible He should be holden of them. Alleluja.

2. He left His grave, but not our earth, Alleluja; till He had raised a cloud of witnesses to His resurrection. Alleluja.

3, Before He was ascended He appeared often to some or other of His disciples, Alleluja; to confirm their faith, and open their understandings; and to prepare their hearts to bear His ascension from them. Alleluja.

Antiphon.

Christ the third day rose again, according to the Scriptures, and was seen of Cephas; after that of the eleven, then of more than five hundred brethren toge-

ther; moreover of James, and of all the Apostles. Alleluja.

V. Thy testimonies, O Lord, are rendered most certain, abundantly certain;

R. By so great a cloud of witnesses encompassing us.

Let us Pray.

O God, Whose gracious Providence hath established the great article of faith in our Lord's resurrection, by His frequent conversing with His disciples and followers, the space of forty days after, in all convincing proofs! Grant, we humbly beseech Thee, that by its proper effects, namely, our rising by faith from dead works, and a conversation every way worthy of firm believers of it, we may daily more and more attest this glorious mystery, and may with diligence make ourselves ready for our own resurrection, when He shall appear a second time; that so we may rise again on that great day in glory, when, no longer by faith, but with these very eyes, we shall see him for ever; Who, with Thee, and the Holy Ghost, liveth and reigneth, One God, blessed for evermore. Amen.

Say this *Prayer*, with the *Antiphon*, *Versicle* and *Response*, every week-day also, by way of commemoration, till Ascension day.

April 25. S. Mark Evangelist.

All as in the *Office of Saints*, except,

1. We will remember Mark, whose name is blessed in all the Churches: and praise our Lord for the grace bestowed upon him, and by him upon us also, in compiling his holy history for a testimony to all ages.

2. Blessed art thou, O faithful writer of the gospel

of peace, and doer of the work of an evangelist, planting gloriously the Church at Alexandria.

3. Blessed be the grace of God, Who has attested throughout the Catholic Church, the truth delivered to us by this His Apostle and Evangelist, the chief assistant and companion of S. Peter.

Antiphon.

Beautiful, most beautiful are the feet of them that evangelize the Gospel of peace. They minister before the throne, and they rest not day and night, saying, "Holy, holy, holy, Lord God Omnipotent, Who was, and is, and is to come."

V. O how beautiful are the feet of those that bring the glad tidings of peace.

R. "Their name shall be had in everlasting remembrance.

Let us Pray.

O God, Who most graciously summonest Thy Church to special devotions, by the feast of Thy Son's blessed disciple and evangelist, S. Mark; Vouchsafe us, we humbly beseech Thee, both in heart to adore Thy providence for so glorious an instrument in propagating the history of our salvation to us, and in our lives duly to copy out, and shew our faith in His Gospel, through Jesus Christ our Lord, Who, *etc.*

Instead of the *Commemorations*, end the morning Service with the *Litany*.

May 1. SS. Philip and James.

All as in the *Office of Saints*, except,

1. Now it sufficeth thee, Philip, our Lord hath shewn

thee the Father; and henceforth for ever thou shalt see Him face to face. Alleluja.

2. Happy art thou, O Philip; and thou, holy James, brother of our Lord, art gloriously happy in enjoying for ever the same blissful vision.

3. These are two of those precious stones that founded, and now adorn the heavenly Jerusalem. Alleluja.

Antiphon.

S. Philip the powerful Apostle of the Scythians, both crucified and stoned, ascended to his Master. And blessed James, the long reverenced bishop of Jerusalem, thrown down from the top of the temple, and brained with a club, breathed out his soul in prayer for his murderers.

V. The senseless world thought their end dishonourable.

R. But behold their lot is among the blessed.

Let us Pray.

O God, by Whose grace the blessed Apostles, S. Philip and S. James, watered with their blood the heavenly seed, which they had, with long sweat, sown over the world; redouble, we beseech Thee, the devotions of Thy servants, by celebrating together their happy memories; and grant, that our faith, so gloriously confirmed, may fructify into holy lives and deaths, worthy such glorious patterns, through Jesus Christ our Lord. Amen.

Ascension Day.

All as in the *Office of our Saviour*, except,

INVITATORY.

To-day our glorious Jesus ascended into heaven. Alleluja, Come, let us adore Him.

1. I have finished the work which My Father gave Me to do; and now it is time I return to Him that sent me. Let not your hearts be troubled, I go to My Father, and your Father; My God, and your God, Alleluja.

2. Let not your hearts be troubled, I go to prepare a place for you: and I will come again, and receive you to Myself; that where I am, there you may be also, Alleluja.

3. In the meanwhile I will not leave you desolate, but will pray to the Father, and He shall give you another Comforter, the Spirit of Truth, to dwell with you for ever. Alleluja.

Antiphon.

Why stand we looking downwards on the things of this world? Behold, our Lord is ascended into heaven, and sits in glory at the right hand of His Father, Alleluja. Why stand we idle, with our accounts unprepared? Behold, the same Jesus shall come again to judge the quick and the dead, and give to every one according to his works, Alleluja, Alleluja.

V. All His disciples saw Him elevated, till a cloud received Him out of their sight.

R. All the world shall see Him coming in the clouds of heaven, with much power and majesty. Alleluja.

Let us Pray.

O God, Who hast inspired Thy Church, to celebrate this day the memory of our Savour's ascension, when, having finished on earth the great work of our redemption, He carried up His glorified humanity above the clouds to its eternal rest. Grant, we humbly beseech Thee, that taking off our eyes from the vanities here below, we may stand continually looking

after Him into heaven; and heartily expecting His appearance thence again at the last great day, may be always ready to obey His call, and meet Him in the clouds, and follow Him into those blissful mansions, which He went to prepare for us at Thy right hand for evermore, through the same our Lord Jesus Christ, Who, with Thee and the Holy Ghost, liveth and reigneth, One God, world with end. Amen.

Whitsunday.

All as in the *Office of the Holy Ghost.*

Whitmonday and Tuesday.

All the same, except,

Antiphon.

The Holy Ghost is that Spirit of truth Whom the world cannot receive; because it sees Him not, neither knows Him.

V. But we know Him by faith.
R. Therefore shall He dwell with us.

Let us Pray.

Grant, O God, we beseech Thee, that the Comforter, Whom Thou sendest in Thy Son's name, may enlighten our darkness! and lead us, as Thy Son has promised, into all truth: through the same Jesus Christ Thy Son our Lord, Who, *etc.* Amen.

All the week after only *commemorate;* by using the proper *Antiphons* and *Collects*, with the *Responsories.*

Trinity Sunday.

All as in *Sunday's Office*, except,

INVITATORY.

Come, let us adore the sacred Trinity, Three Persons, and One God. Alleluja.

1. There are Three that bear witness in heaven, the Father, the Word, and the Holy Ghost, and these Three are One. Alleluja.

2. The Father is God, the Son is God, and the Holy Ghost is God, yet not Three Gods, but One God. Alleluja.

3. In this adorable Trinity none is before or after other, none greater or less than other, but all the Three Persons are co-equal and co-eternal, Alleluja.

Antiphon.

To Thee the eternal Father, made by none; to Thee the increased Son, begotten by the Father alone; to Thee the blessed Sprit, proceeding from the Father and the Son; one holy consubstantial and undivided Trinity, be ascribed all Power, Wisdom, and Goodness, now, and for ever. Alleluja.

V. Holy, holy, holy, Lord God of Sabaoth;
R. Heaven and earth are full of the Majesty of Thy glory. Alleluja.

Let us Pray.

O eternal Father, Who, by the visible descent of Thy Son to redeem the world, and of Thy Holy Spirit to sanctify the elect, hast wonderfully made Thy Church's own experience facilitate our faith of the incomprehensible Trinity! Grant us, we beseech Thee, in heart and voice, to profess this high and supernatural truth, and, rejecting all the fallacious

suggestions of our short reason, humbly to adore this ineffable mystery of the Three co-equals in the same indivisible Deity; till we come hereafter to Thy blissful presence, and see the mystery revealed, O God our Father, in Thine Own glorious face, through our Lord Jesus Christ Thy Son, Who, with Thee and the Holy Ghost, liveth and reigneth in the unity of the Divine Majesty, world without end. Amen.

June 11. S. Barnabas.

Proper Antiphons to be recited before and after each of the three *Psalms* at *Matins*.

1. We remember this day the great disciple and companion of the Apostles, and the first of the prophets and doctors among those that were first called Christians, the bright messenger of the Gospel to the Gentiles, the sun of consolation to multitudes, a burning and shining light in the Church of Antioch, and the glory of Cyprus.

2. We celebrate his blessed memory, who did deserve to be divinely recorded, that he was a good man: we commemorate him who was full of the Holy Ghost, and of faith; and was thence the first of the Christian doctors that was from the Apostles sent forth, and was anointed by the Holy Ghost to sow the glorious light among them that sat in darkness.

3. This is he, who first introduced into the Church at Jerusalem the great Apostle of the Gentiles: this is he, whom heathens would have honoured for the first of their gods; but who despising that honour, chose rather to be accounted the last of the Apostles.

Antiphon for the *Benedictus*.

Precious is the memory of the saint of this day, an Apostle of the apostles, a faithful witness and mar-

tyr of Jesus Christ. To him we owe the name of Christian; to him we owe the Catholic Epistle that bears his name;

V. Full of grace and of mysterious knowledge:
R. And pointing to us clearly the two paths of light and darkness.

Here follow also proper *Antiphons* to be recited before and after each of the three *Psalms* at *Vespers.*

1. Blessed and happy art thou, O Joses, disciple first of Gamaliel, and then of our Lord; beloved and honoured by His Apostles, standing with them in the first rank, and by them inscribed in the Lamb's book with the new name of Barnabas.

2. Let us this day bless the memory of blessed Barnabas, who to follow Christ left not a few poor nets, but being rich in lands and possessions, joyfully quitted all; that so he might have a name written in heaven, and a treasure there where neither moth nor rust can corrupt.

3. For ever blessed be the grace and consolation of our Lord, Who so eminently honoured this His disciple, by making him an instrument in the foundation of so many glorious churches, that not excepted wherein the name of Christians first begun.

Resp.] For ever blessed be the grace and consolation of our Lord, Who so eminently honoured this disciple of His: because he being filled with the Holy Comforter, had according to the new and heavenly genealogy, a surname given him, the badge of his nobility; and all generations shall therefore call him the son of consolation.

Antiphon for the *Magnificat.*

Peace be with you, said he, O sons and daughters,

in the Name of our Lord Jesus Christ Who hath loved us in peace.

V. This was the salutation of the Cyprian Apostle: let it in like manner be ours.

R. And as Christ has loved us in peace, so also let us love each other.

Let us Pray.

O Lord God Almighty, Who hast built Thy Church upon the Foundation of the Apostles, under Christ the Head corner stone; and didst for this endue Thy holy Apostle Barnabas with singular gifts of the Holy Ghost. Leave us not destitute, we humbly beseech Thee, of Thy manifold gifts and talents, nor yet of grace to make a right use of them always, without any self-regards, to Thy honour and glory only: and that we, remembering continually how He Thy Son hath loved us, may in like manner for His sake love each other in peace, through the same Jesus Christ our Lord. Amen.

June 24. S. John Baptist.

All as in the *Office of Saints*, except,

1. This is the great harbinger of the world's Redeemer, the miraculous son of age and barrenness. Alleluja.

2. In his mother's womb he was sanctified: and in his nativity many were made to rejoice, Alleluja. For he was great in the sight of the Lord, and filled with the Holy Ghost from the womb. Alleluja.

3. This is that burning and shining light, who, despising the pleasures and even conveniences of the world, chose his garments of camels' hair, with a leathern girdle about his loins, and his meat was locusts and wild honey.

Antiphon for *Benedictus.*

The law came by Moses; but grace by Christ. Shadows by one; but truth by the other. Never was a greater than John under the dispensation of Moses; but, behold! the least under that of Christ, is greater than the greatest under Moses.

V. There had not risen before Christ a greater than John the Baptist.

R. Yet he was but a forerunner of Christ: and he that was least in that kingdom which came by Christ was preferred before John.

After the third *Psalm* at *Vespers*, say,

Antiphon or *Magnificat.*

This is that prophet, and more than a prophet, of whom our Lord said, "Among them that are born of women, there hath not risen a greater prophet than John the Baptist, yet he that is least in the kingdom of heaven is greater than he. Alleluja.

V. The least in heaven was greater than John on earth.

R. But, translated from earth, he now shines among the greatest in heaven.

Let us Pray.

O God, Whose gracious Providence summons us this day to celebrate the nativity of the great S. John the Baptist, the forerunner of Thy Son! Grant, we beseech Thee, that as we now fulfil the prophecy of Thy holy Angel, by rejoicing in his nativity; so we may improve both ourselves and others, by imitating his life, while every one of us in our several capacities faithfully endeavour to learn of him, those excellent lessons of retiredness, mortification, humility, and self-denial, zeal for justice, and courage in defending the truth, and a generous industry of cha-

rity in all our actions, through our Lord Jesus Christ, Who, with Thee and the Holy Spirit, liveth and reigneth, ever One God, world without end. Amen.

June 29. S. Peter.

All as in the *Office of Saints*, except,

INVITATORY.

To day Simon Peter ascended the cross, and joyfully passed to his Master. Come, let us adore our crucified Lord. Come, *etc.*

1. This is he who, when he was young, girded himself, and walked whither he would; but when he was old, for the sake of his Master, stretched forth his hands, while another girded him, and carried him whither he would not; yet bowed he His will, and glorified God by his death. Alleluja.

2. This is he who, after the example of his blessed Lord and Master, and remembering His words, "Follow Me;" by looking up stedfastly unto Him endured the cross, despising the shame: and so put off the earthly tabernacle, in the very same manner as our Lord had shewed him; receiving for it an heavenly one. Alleluja.

3. This is he for whom our Lord prayed, that his faith might not fail: this is he whom He admonished, when he was converted to strengthen his brethren; even he who converted thousands at once, and strengthened mightily the faithful in many countries: this is he whom He commissioned to feed his sheep; and Who was cheerfully obeyed. Alleluja.

Antiphon for *Benedictus* and *Magnificat.*

This pattern hath the great Apostle of this day left us, of suffering for the doctrine He taught, and

in the service of the same Lord Whom he had preached. Alleluja. He both preached the Gospel, and died for it, confirming with his blood the truths he had delivered; and, not refusing to lay down his life for his Master's sheep committed to him, finished with joy the course of his Apostleship. Alleluja, Alleluja.

V. He faithfully finished the office whereto he had been ordained.

R. And went to receive his great reward. Alleluja.

Let us Pray.

O God, Who sentest forth Thy Apostle S. Peter to feed Thy flock, enabling him, moreover, to seal the truth with his blood! Grant, we beseech Thee, that all the bishops and pastors of Thy Church may duly imitate both the soundness of his doctrine, and his steady zeal for Thy glory, and the salvation of men; and that we, and all Thy people, may diligently attend to, and practise what they teach, through Jesus Christ our Lord, and only Saviour. Amen.

July 25. S. James,

All as in the *Office of Saints*, except,

1. No sooner was James, the son of Zebedee, called by our Lord, but he immediately obeyed; and left nets, and boat, and father, and all to follow Jesus. Alleluja.

2. He so followed Jesus, that he alone deserved to be admitted, with Peter and John, the most privileged Apostles, to the most important privacies of his Master. Alleluja.

3. He frankly professed the Divinity of his Saviour, and by his cheerfulness to lose his head for it,

converted his accuser to be his companion in his martyrdom. Alleluja.

Antiphon.

This was a son of thunder, one of our Lord's brethren, and best beloved; whom, to please the Jews, king Agrippa sent, the first of the Apostles, a martyr to his Master. Alleluja.

V. Blessed James now enjoys his mother's desire.
R. Seated on the right hand of Jesus in His kingdom.

Let us Pray.

O God, Who by the feast of the holy Apostle S. James, revivest in us the memory of Thy great mercy to the world in so glorious an example of readily following our Saviour, both in this life, and out of it! Grant us, we humbly beseech Thee, at the call of Thy grace, the same readiness to quit our nets, and all entanglements of worldly affections and interest, and apply ourselves wholly, both to become ourselves, and render others also worthy disciples of our Lord Jesus Christ, Who, with Thee and the Holy Ghost, liveth and reigneth, ever One God, world without end. Amen.

Aug. 24. S. Bartholomew.

All as in the *Office of Saints*, except,

1. His skin and all he had, and even life itself, S. Bartholomew freely gave for the testimony of the Truth, and for the love of Jesus. Alleluja.

2. At the last day he shall rise, and be clothed again with his skin, and in his flesh he shall see God. Alleluja.

3. His body must expect for a time in hope; but

his soul went immediately away to enjoy the blissful vision. Alleluja.

Antiphon.

This is that wise Apostle, who gladly put off his skin, to enter in at the strait gate, and quitted his head itself, to receive a crown of glory. Alleluja.

V. He now triumphs with those who come out of great tribulation;

R. Clothed in robes washed white in the blood of the Lamb.

Let us Pray.

O God, Who, by the martyrdom of Thy blessed Apostle S. Bartholomew, refreshest in our memories the glorious attestations which Thy providence has vouchsafed the world for confirmation of Thy truth! Grant us, we beseech Thee, which such concern to reflect on the excessive pains he took and suffered, for propagating the Gospel, and the superabundant reward he now enjoys in Thy blissful presence, that our faith may be strengthened, and more actively applied, to carry us on in the same race, to the same happy end, through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, and the Holy Ghost, in the glory of the Divine Majesty, world without end. Amen.

Sep. 21. S. Matthew.

All as in the *Office of Saints*, except,

1. Be not discouraged, O my soul, nor make thy past offences unpardonable by despair.

2. This is he who, of a sinner, became a preacher; and of a publican, was called to be an Apostle.

3. Fear not the power of the grace of God, but

take heed of delaying to embrace it; take heed of refusing to obey it; take heed of relapsing into the sins of which thou hast repented.

Antiphon.

Matthew, the publican, busy at his office, called by Jesus, but in passing by, straight arose, left all, and followed him, A wise example to sinners! And Jesus vouchsafed to feast at his house, with a great number of publicans, for encouragement to converts. Alleluja.

V. Our Lord came not to call the righteous,
R. But sinners to repentance.

Let us Pray.

O God, Whose powerful call drew Matthew, the publican, from the very receipt of custom, to become an eminent Apostle and Evangelist in Thy Church. Grant us, we beseech Thee, in celebrating the blessed memory of his life and death, worthy his high and extraordinary vocation, to advance Thy praise for so glorious an example of Thy grace; and that complying readily, and faithfully with it, we may, in like manner, forsake all to follow Thee, through our Lord Jesus Christ. Amen.

Sep. 29. S. Michael, and All Angels.

All as in the *Office of Saints*, except,

INVITATORY.

Come, let us adore the King of Angels,
Come, let us adore the King of Angels.

Praise the Lord, all ye His angels: praise Him, all His hosts.

Bless our Lord, all ye angels of His: powerful in strength, doing His will, fulfilling His word.

O all ye powers of our Lord, bless ye our Lord: praise Him and magnify Him, ye ministering spirits that do His will.

Bless the Lord, O my soul; and forget not all His benefits.

Who has delivered thy life from destruction: Who crowns thee with mercy and tender compassion. Come, let us, *etc.*

For He hath given His holy angels charge over thee, to keep thee in all thy ways.

They shall bear thee up in their hands, lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder. The young lion and dragon shalt thou trample under feet.

He shall send His angels round about them that fear Him; and deliver them for the glory of His Name. Alleluja.

Glory be, *etc.*
As it was, *etc.*

Come, let us adore, *etc.* Alleluja.

Here follow the *Proper Antiphons* to be recited before and after each of the three *Psalms*, both at *Matins* and *Vespers*.

1. He has commanded His angels to minister for our good: and they shall come with Him in His Majesty to judgment; and shall gather the elect from the four winds.

2. Take heed that you despise not one of these little ones, saith the Lord, for their angels continually behold the face of My Father. Alleluja.

3. In the sight of Thy angels will I sing unto Thee, O my God, Alleluja. I will adore in Thy holy temple, and confess unto Thy Name. Alleluja.

Antiphon.

Let all the angels, arch angels, and thrones, praise our Lord; let all dominions, principalities, and powers praise Him; let all the heavenly host of Cherubim and Seraphim praise Him. O all you glorious choirs of blessed spirits, praise Him: praise Him with us, and magnify Him for ever. Alleluja, Alleluja, Alleluja.

V. Let us praise the Lord for those ministering spirits. Alleluja.

R. Let us praise Him for all the benefits we receive by them. Alleluja.

Let us Pray.

O eternal God, Who, in Thy wonderful providence, hast made the angels ministering spirits, and sendest them in mission for the good of the heirs of salvation! Behold with pity the temptations and dangers to which the frailty of our nature is perpetually exposed: and give Thy holy angels charge to bear us in their hands, and cover us under the shadow of their wings; that being guided through the desert of this life by their safe conduct, we may enter at last into the land of promise, our purchased inheritance in light, and there rejoice for ever in their blessed society; through Jesus Christ our Lord. Amen.

Or this.

O God, Who this day callest us by the voice of Thy Church to commemorate all the glorious host of heaven, who, by Thy appointment, assist Thy elect against the powers of darkness! Grant us grace, we beseech Thee, to adore and praise Thee for their ministry and protection, that we may, with a firmer hope, pursue the holy ways of increasing their joy, by advancing our own bliss, through our Lord Jesus Christ Thy Son, Who, with Thee and the Holy

Ghost, liveth and reigneth, ever One God, world without end. Amen.

October 18. S Luke.

All as in the *Office of Saints*, except,

1. We commemorate this day the great Apostle's disciple, and constant companion of all his travels, Alleluja.

2. We celebrate his glory who deserved to be divinely recorded: "Luke, the most dear Physician and brother, whose praise is in the Gospel throughout all the Churches. Alleluja."

3. To his inspired pen we owe the Gospel, and a faithful history of the beginning of the Church, in the Acts of the Apostles. Alleluja.

Antiphon.

Worthy is this blessed Evangelist of high honour in the Church, whom the Doctor of the Gentiles chose one of his chiefest instruments to build it.

V. He is highly honoured before the throne of the Lamb.

R. And with the glorious messengers of peace worships before it day and night.

Let us Pray.

O God, Whose special grace rendered Luke the Physician a glorious Disciple and Evangelist, by first curing himself, and then happily applying all his life and power to the cure of other souls! make us, we beseech Thee, by his blessed memory, willing to emulate his gifts, and follow his example, in sanctifying, if not changing, our temporal vocations to the highest spiritual advantage of ourselves and others,

through our Lord Jesus Christ Thy Son, our alone Saviour, Who with Thee and the Holy Ghost liveth and reigneth, in the unity of the eternal Majesty, world without end. Amen.

Oct. 28. S. Simeon and S. Jude.

All as in the *Office of Saints*, except,

1. These are they that planted the Church of God with preaching, and settled it with miracles, and watered it with their blood. Alleluja.

2. They ventured their lives among barbarous nations, and converted vast regions to the faith of Christ. Alleluja.

They rejected the flatteries of the world, and despised the menaces of their persecutors; and now for all they did, and for all they suffered, are eternally rewarded. Alleluja.

Antiphon.

The disciple is not above his Master, nor the servant above his Lord; it sufficeth the disciple if he be as his master, and the servant as his Lord.

V. If they have blasphemed, and slain the master of the house,

R. How much more them of his household?

Let us Pray.

O God, Who, by a glorious martyrdom, calledst the blessed Apostles Simon and Jude from their eminent labours in Thy vineyard to a blissful rest in Thy kingdom, grant us Thy grace, we beseech Thee, to improve this devout opportunity of celebrating their memories, both by praising Thee for such

excellent instructors, and pressing more lively on ourselves their saving doctrine and examples, through our Lord and Saviour, Jesus Christ. Amen.

Nov. 1. All Saints.

All as in the *Office of Saints*, except after the *Hymn* at *Vespers* you add,

Antiphon.

So must we behold the conversation of the Saints, as we may imitate also their faith and patience. So must we celebrate their memories, as to strive to enter in, as they did, at the straight gate, by keeping our Lord's commandments.

R. Now being entered, they magnify Him, and their spirits rejoice exceedingly in God their Saviour. Alleluja.

V. Now they sing unto our Lord a new song.

R. Excellent is His praise in the congregation of these His Saints.

Let us Pray.

We give Thee thanks, O Lord, with all our hearts for that Thou hast chosen Thy Saints, and justified them by Thy infinite grace; for that Thou hast prevented them with the blessings of Thy sweetness, and preserved them in their way through all the impediments of their salvation; we give Thee thanks, O God, for all the graces and benefits which Thou hast bestowed upon them in time, and reserved for them to eternity. And we beseech Thee to join us so together in unity of spirit with them, that we, following their blessed steps in all virtuous and godly living, may readily do Thy will on earth, as they in heaven; and so come to those unutterable joys which they are now possessed of, and which Thou

hast prepared for all them that, like unto Thee, unfeignedly love Thee, through the merits of Thy Son Jesus Christ our Lord. Amen.

Proper for any Holy Day, or Sunday, when the Holy Sacrament is received.

1. I am the Living Bread that came down from heaven; if any one eat of this bread, he shall live for ever. Alleluja.

2. Except ye eat the flesh of the Son of Man, and drink His blood, ye shall not have life in you. Alleluja.

3. He that eats My flesh and drinks My blood has eternal life, and I will raise Him up at the last day. Alleluja. The words I speak to you are spirit and are life. Alleluja.

Antiphon for Benedictus.

O sweet and sacred feast, wherein Christ Himself is by the faithful received, and the memory of His Passion renewed: wherein our minds are filled with grace, and our future glory secured to us with a dear and precious pledge! Alleluja, Alleluja.

V. In the strength of this bread we walk. Alleluja.
R. Even to the mountain of God. Alleluja.

Let us Pray.

Almighty and ever-living God, Who, of Thy tender love and mercy, didst give Thine only Son to suffer death upon the Cross for us miserable sinners, who lay in darkness and in the shadow of death, grant, we beseech Thee, that we, duly celebrating a perpetual memory of this His precious death, until His coming again, according to His most holy institution, may be to all intents partakers of His most blessed body and blood, and filled with His Spirit and Life;

that we, through Him, may be made Thy children, and thereby exalted to an inheritance in Him of life everlasting, and a participation of the heavenly table in the bosom of this Thy Son Jesus Christ, our only Mediator with Thee and our Saviour, to Whom with Thee and the Holy Ghost be all, *etc*. Amen.

Antiphon for Magnificat.

We have tasted and seen how good the Lord is; therefore shall our souls magnify Him, and we will rejoice in God our Saviour from this time forth, and for ever. Alleluja.

R. For unto us is given the bread of life, Alleluja. And the fountain of life. Alleluja.

Let us Pray.

Almighty God our Heavenly Father, we most heartily desire to bless Thy holy name, with angels and archangels, and all the company of heaven, for the inestimable gift of the Body and Blood of Thy most dear Son, that we thereby might be members incorporated in His Body, and quickened by His Spirit. And here we offer up from this day henceforth our spirits, souls, and bodies, to be in all things wholly at Thy disposal, as a reasonable and lively sacrifice of this Thy Son, our only Mediator and Advocate, Jesus Christ our Lord, with Thee and the Holy Ghost, blessed and adored for ever, world without end. Amen.

PENITENTIALS;

OR,

INVITATORIES, ANTIPHONS, AND COLLECTS,

TO BE USED ON THE
FASTS AND VIGILS OF THE CHURCH, AND ALL TIMES OF
HUMILIATION, PUBLIC AND PRIVATE.

GENERAL.

THE INVITATORY.

COME, let us arise and go to our Father: let us turn to the Lord our God, that He may turn to us and bless us.

Antiphon.

1. Father, we have sinned against Thee, and are no more worthy to be called Thy children.

2. Let us turn every one from his evil way; and the Lord will turn from His fierce anger.

3. The Lord our God is gracious and merciful, slow to anger, and of great kindness, and repents Him of the evil.

After the prayer of the day at *Lauds* and at *Vespers*, say, kneeling, one of the seven *Penitential Psalms*, as VI., XXXII., XXXVIII., LI., CII., CXXX., CXLII., which, if there be more than one, must be done alternately, omitting also the *Gloria Patri*, and instead thereof, saying,

V. If we confess our sins, God is faithful and just to forgive us our sins,
R. *And to cleanse us from all unrighteousness.*

Antiphon.

If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and He is the Propitiation for our sins.

V. Help us, O Lord our Saviour;
R. *And blot out all our iniquities.*

Let us Pray.

O Lord, we beseech Thee, enter not into judgment with Thy servants, seeing that in Thy sight no flesh living can be justified; but mercifully hear our prayers and supplications, those especially that we now offer unto Thee; and spare all those that confess their sins unto Thee. Have mercy upon them and us according to Thy great mercy, and blot out all our iniquities; that we, whose consciences by sin are accused, by Thy merciful pardon may be absolved, through Christ our Lord. Amen.

PARTICULAR.

Proper in Lent.

After one of the *Penitential Psalms*, say as follows:

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Our Father, *etc.*

V. O Lord, deal not with us according to our sins.

R. *Nor reward us according to our iniquities.*

V. Remember not our former transgressions;

R. *But let Thy mercies speedily prevent us.*

V. Help us, O God our Redeemer;

R. *And for the glory of Thy name deliver us.*

V. Help Thy servants, good Lord, for Thy mercy's sake;

R. *And forget not the souls of Thy poor for ever.*

V. Receive and comfort all true penitents

R. *That turn to Thee in weeping, fasting, and praying.*

V. Deliver all that are tempted:

R. *By Thy Fasting and Temptation (as at this time) good Lord, deliver them.*

V. Be gracious, O Lord, be gracious to all that are weary and heavy laden;

R. *Nor let any of them be brought to confusion.*

V. Spare Thy people, good Lord, spare them;

R. *And to all Thy faithful give life eternal.*

V. Vouchsafe to us the light of Thy countenance, O Lord;

R. *And quicken us with the joy of Thy salvation.*

V. Defend us, O Christ, from the danger of the enemy;

R. *And keep us from the evil of our own hearts.*

V. O Christ, hear us.

R. *O Lamb of God, hear us.*

Let us Pray.

Almighty and everlasting God, Who hatest

nothing that Thou hast made, and dost forgive the sins of all them that are penitent, create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen.

After the prayer of the day at *Lauds* say,

Antiphon.

Our Lord, Who did for our sakes fast forty days and forty nights, will not sure refuse us His grace, that our flesh may be subdued to the spirit, and that we hereby may ever obey His godly motions in righteousness and true holiness.

V. Man shall not live by bread alone;
R. *But by every word that proceeds out of the mouth of God.*

Most gracious God, the Fountain of all mercy and blessing, Who desirest not the death of a sinner, nor despisest the tears of the penitent! favourably receive these our supplications, and effectually move our hearts to a true contrition, that, being pardoned the evils we have presumed to do, we may be delivered from the evils we deserve to suffer; and, assisted by Thy grace, and fed by Thy heavenly word, may bestow the short remainder of our days in a more perfect denial of our corrupt inclinations, and more constant attendance to Thy glorious promises; through our Lord and Saviour Jesus Christ, Who, with Thee and the Holy Ghost, liveth and reigneth One God, world without end. Amen.

After the prayer of the day at *Vespers*, say on all week-days in *Lent* till *Passion Sunday*.

Antiphon.

Let us follow, as we may, our Divine Master, in His forty days retirement and fasting; Who needed not, as we, the means of religion, but all He did was for our example (not for the miracle, but the duty), that we might learn to flee from the danger of occasions to sin, and take away the fuel of our passions; and so, by using to contradict the appetite of sense, inure ourselves to obey the commands of reason.

V. Now, let us take a holy revenge on our past sins;

R. *And strive for the future to bring forth works meet for repentance.*

Let us Pray.

O God, Who hast called us to lighten the weight of our corrupt bodies, which press down our immortal souls, by the long and solemn abstinence of forty days! grant us, we beseech Thee, conscientiously to observe this wholesome discipline prescribed to us by the Church; and with due mortification of our flesh, so to quicken our spirits by frequent devotions, that all our carnal appetites may be fitted for burial in our Saviour's grave, and all our affections ready to rise with Him to immortality, at those sacred feasts for which this season is to prepare us, through our Lord Jesus Christ. Amen.

The first Day of Lent, called Ash Wednesday.

All as in the Office of *Wednesday*, except,

INVITATORY.

Come, let us fast, and mourn, and pray, for our Lord is merciful and just.

1, 2, 3. Remember, O man, that dust thou art, and to dust thou shalt return.

Say this one *Antiphon* before and after every *Psalm* at *Matins* and *Vespers*, and also before and after the three *Psalms* at *Lauds* and *Compline*.

Antiphon.

All flesh is grass, and the pride thereof as the flower of the field; the flower fades, the grass withers, the body dies, and leaves the naked soul to judgment.

V. Remember, man, that dust thou art,
R. *And to dust thou shalt return.*

Let us Pray.

O God, by Whose providence Thy Church introduces the sober discipline of Lent, with the consideration of our mortality, that dust we are, and to dust we shall return! grant that the meditation of the sufferings and Cross of our Redeemer may lay all proud conceits in the dust, and make ourselves feel that we are highly honoured, if by whatever crosses, or self denial, or mortifications here, we partake of Thy eternal glory hereafter, through the merits of our Lord and Saviour Jesus Christ. Amen.

Then say the *Litany*, or *Commemorations*.

Passion Sunday.

All as in the Office of our *Saviour*, except,

INVITATORY.

Behold the passion of our Lord draws nigh.
Come, let us adore Him.

1. O that my head were waters, and mine eyes a fountain of tears, that day and night I might weep for my own sins, and for my Saviour's sufferings.

2. What, O my Jesu, could our weakness want that Thou hast not done? What could our malice invent that Thou hast not suffered?

Far be it from us to glory in anything but the Cross of Christ, by Whom the world is crucified to us, and we unto the world; and in Whom is our life, our health, and our resurrection.

Instead of *Lessons*, read the *Passion* according to St. Matthew, chap. xxvi. and xxvii.

Antiphon.

Look up, O my soul, on thy crucified Lord, look up, and see the utmost extremity of Divine love; already He had carried on to a fair degree the work of our redemption, in fasting and praying, in travelling and preaching, in doing miracles and bearing injuries; but now, to finish all with one incomparable charity, He suffers even death itself, and death, too, upon the Cross.

V. What, O Jesu, could our weakness want that Thou hast not done?

R. *What could our malice invent that Thou hast not suffered?*

Let us Pray.

O God, Who, by the mortifying discipline of Lent, hast graciously disposed us for that solemn season of closer preparation to celebrate the memory of our Saviour's bitter Passion! make us now, we beseech Thee, so devoutly attend to, and so thoroughly meditate on, every circumstance of this dear mystery, that it may melt our hearts with such tender compassion as may kill in them all sin (the sole cause of

His sufferings), and fit us, by perfect love of Him, for a happy part in His glorious resurrection, through the same our Lord Jesus Christ Thy Son, Who once suffered, but now lives and reigns with Thee, in the Unity of the Holy Ghost, *etc.*

Say this *Ant. V. R.* and *Prayer* all the week following, and *Monday*, *Tuesday*, and *Wednesday* in *Holy Week*, immediately after the prayer of the day, at *Lauds* and *Vespers*; then *Friday Responsories.*

Palm Sunday.

All as in the *Office of our Saviour*. except,

INVITATORY.

To-day our Saviour entered Jerusalem in triumph; *come, let us adore Him.*

1. Rejoice, O daughter of Sion! shout for gladness, O daughter of Jerusalem! behold thy King comes to thee, the Just One, and thy Saviour. Behold thy King, *etc.* Hosanna.

2. Strew the way for His triumph, and cry aloud, Hosanna! blessed is He that cometh in the name of the Lord. Hosanna! He cometh to thee meek and lowly, and riding on a colt, the foal of an ass. Hosanna.

3. Lift up thy voice, and cry, Lo! this is the Lord, Whom we have long expected; He Himself is come to redeem us: Lo! this is our God, we have waited for Him, and He will save us. Hosanna! This is the Lord, we have waited for Him: even our God, Whom we have long looked for; O let us be glad, and rejoice in His salvation. Hosanna.

Antiphon.

And the multitude that went before Him and that followed after, cried, Hosanna to the Son of David; blessed is He that cometh in the name of the Lord, Hosanna in the highest. Hosanna! Hosanna!

V. The stones would have cried so, should they have held their peace,
R. And owned the Divine Author of so many gracious miracles. Hosanna!

Instead of *Lesson*, read St. Matt. xxi., to ver. 17.

Let us Pray.

O God, Who, by this day's solemnities, revivest to us the memory of our Saviour's triumph, ushering in His Passion, teach us, we beseech Thee, from this perfect instance, the fickleness of this world's justest glories, and mortify in us our esteem of its best deserved applauses, and bring our hearts cheerfully to expect a cross after them, as the highest way to our eternal glory with Thee, through the same our Lord Jesus Christ, Thy Son, Who liveth, *etc.* Amen.

Holy Week.

Proper for Monday, Tuesday, *and* Wednesday.

1. Man shall live by every word that proceeds from the mouth of God.

2. Thou shalt not tempt the Lord thy God.

3. Get thee hence, Satan, for Christ has vanquished thee. Get thee hence, Satan.

Antiphon for *Magnificat.*

When Jesus had fasted forty days and forty

nights He was afterwards an hungered, and the tempter came to Him: he came to try if Jesus was the Son of God: he tried, and he found it so.

V. Then the devil leaveth Him;
R. And angels came, and ministered unto Him.

Antiphon for *Benedictus.*

Thou shalt worship the Lord thy God; and Him only shalt thou serve.

V. We worship Thee, O Lord our God;
R. And none but Thee will we serve.

Let us Pray.

Let Thy merciful ears, O God, be open to the prayers of Thy poor frail creatures, and grant us grace to withstand all the temptations of the world, the flesh, and the devil; and with pure hearts and minds following the holy steps of Thy Son Jesus Christ in all lowliness, meekness, and patience, and resisting with Him even unto the death, to attain the blessed hope of Thy kingdom, through this, Thy well-beloved Son, Who liveth and reigneth with Thee and the Holy Ghost, now and evermore. Amen.

On Monday.

Instead of the *Lessons*, read the *Passion*, according to St. Luke, which begins chap. xii., and ends chap. xiii., ver. 53.

On Tuesday.

Instead of the *Lessons*, read the *Passions*, according to St. John, in the 18th and 19th chapters.

On Wednesday.

Let there be read the *Passion*, according to St. Matthew, in the 26th and 27th chapters.

Maunday Thursday.

All as in the *Office of Thursday*, but omit all *Antiphons*, *Hymns*, and *Glory be*, etc., instead whereof, at the end of every *Psalm*, say, kneeling, *Christ was made for us obedient to death;* and instead of *Lessons*, read the *Passion*, according to St. Mark, which begins chap. xiv., ver. 12, and ends chap xv., ver. 46.

When you have done the third *Psalm* at *Lauds*, say this following *Antiphon*, and so to the end.

Antiphon for *Benedictus.*

Our Lord Jesus, rising from supper, laid aside His garments, and took a towel and girded Himself; after that, He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded. After He had washed their feet, and had taken His garments, and was set down again, He said unto them, "Know ye what I have done unto you? Ye call me Master and Lord, and ye say well, for so I am; if I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done to you."

Say the *Canticle Benedictus*, then repeat the *Antiphon*; then kneel and say, *Christ was made for us obedient to death. Our Father*, etc., then, in a low, grave tone, say alternately:

V. Have mercy upon me, O God, after Thy great goodness;

R. *And, according to the multitude of Thy mercies, do away mine offences.*

V. Wash me thoroughly from my wickedness, and cleanse me from my sin;

R. *For I acknowledge my faults, and my sin is ever before me.*

V. Against Thee only have I sinned, and done this evil in Thy sight, that Thou mightest be justified in Thy saying, and clear when Thou art judged.

R. *Behold, I was shapen in wickedness, and in sin hath my mother conceived me.*

V. But lo! Thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly.

R. *Thou shalt purge me with hyssop, and I shall be clean; Thou shalt wash me, and I shall be whiter than snow.*

V. Thou shalt make me hear of joy and gladness, that the bones which Thou hast broken may rejoice.

R. *Turn Thy face from my sins, and put out all my misdeeds.*

V. Make me a clean heart, O God, and renew a right spirit within me.

R. *Cast me not away from Thy presence, and take not Thy holy Spirit from me.*

V. O give me the comfort of Thy help again, and establish me with Thy free Spirit.

R. *Then shall I teach Thy ways unto the wicked, and sinners shall be converted unto Thee.*

V. Deliver me from blood-guiltiness, O God, Thou that art the God of my health, and my tongue shall sing of Thy righteousness.

R. *Thou shalt open my lips, O Lord, and my mouth shall shew Thy praise.*

V. For Thou desirest no sacrifice, else would I give it Thee, but Thou delightest not in burnt-offerings.

R. *The sacrifice of God is a troubled spirit, a broken and contrite heart, O God, shalt Thou not despise.*

V. O be favourable and gracious unto Sion; build Thou the walls of Jerusalem.

R. *Then shalt Thou be pleased with the sacrifice of righteousness, with the burnt offerings, and oblations; then shall they offer young bullocks upon Thine altar.* Amen.

Look down, O Lord, we beseech Thee, on this Thy family, for which our Lord Jesus Christ vouchsafed to be betrayed into the hands of the wicked, and undergo the torments of the Cross, Who, with Thee and the Holy Ghost, liveth and reigneth One God, world without end. Amen.

So end the *Lauds* for these three days.

At *Vespers*, after the third *Psalm*, say this following:

Antiphon for *Magnificat.*

Our Lord Jesus, the same night in which He was betrayed, took bread; and when He had given thanks, He brake it, and said, "Take, eat, this is My Body, which is broken for you; this do in remembrance of Me." After the same manner, also, He took the cup, when He had supped, saying, "This cup is the New Testament in My Blood; this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come.

Christ was made for us obedient to death.
Christ was made for us, *etc.*

Our Father. Have mercy. Look down. As at *Lauds.*

At *Compline*, begin with the first *Psalm*, without *Antiphon*, and instead of *Glory be*, etc., say, *Christ was made*, etc.; then say,

Our Father. Have mercy. Look down. And so for the two following days.

Good Friday.

All as in the ordinary *Office of Friday*, omitting all *Antiphons*, all *Hymns*, and *Glory be*, etc.; instead whereof, at the end of every *Psalm*, say, kneeling, *Christ was made for us obedient to death, even the death of the Cross*

Instead of *Lessons*, read the *Passion*, according to St. Luke, chap. xxii., and ends xxiii., ver. 53.

At the end of the third *Psalm* at *Lauds* and *Vespers*, say this following *Antiphon* for *Benedictus* and *Magnificat*.

Look up, my soul, on thy crucified Lord: look up and see the utmost extremity of Divine love: already He had carried on, to a fair degree, the work of our redemption, in fasting and praying, in travelling and preaching, in doing miracles and bearing injuries; but now, to finish all with one incomparable charity, behold, He suffers even death itself, and death upon the Cross.

Recite the *Canticle*, repeat the *Antiphon*, then kneel and say,

Christ was made for us obedient to death, even the death of the Cross.

Our Father. Have mercy. Look down. And so end, as on *Maunday Thursday*.

Holy Saturday.

All as in the *Office of Saturday*, omitting all the *Antiphons*, *Hymns*, and *Doxologies;* instead whereof, at the end of every *Psalm*, say, kneeling,

1, 2, 3. Christ was made for us obedient to death, even the death of the Cross; wherefore God has

exalted Him, and given Him a Name above every name.

Instead of *Lessons*, read the *Passion* according to St. John, in chap. xviii., xix.

At the end of the last *Psalm* at *Lauds* and *Vespers*, say this following *Antiphon*.

Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, Who givest us the victory, through our Lord Jesus Christ. Therefore let us be stedfast, unmoveable, always abounding in the work of the Lord, for as much as we know, that our labour is not in vain in the Lord.

Recite the *Canticle*, repeat the *Antiphon*, then kneel, and say,

Christ was made for us obedient to death, even the death of the Cross, *etc.*

Our Father. Have mercy. Look down. And so end, as at *Maunday Thursday*.

NOTE.—The following order may also be observed for this whole week, so peculiarly set apart by the Church, to prepare us for the approaching Festival of the Resurrection. On the *Sunday*, read and meditate on Isa. lxii. ver. 10 to 13, and Matt. xxi. 5 to 12. On *Monday*, Isa. xli. 1 to 8, and Matt. xxi. 33 to 45. On *Tuesday*, Romans viii. 1 to 12, and John xiv. 15 to 22. On *Wednesday*, 2 Peter i. 16, 17, 18, and Luke ix. 24 to 28. On *Thursday*, 1 Cor. x. 16 to 22, and the History of the Institution of the Blessed Eucharist, as recorded both by the Evangelists and St. Paul. On *Friday*, Heb. xxi. 1 to 9, and Luke xxii. 41

to 47. Lastly, on *Saturday*, Eccles. vii. 2 to 9, and Matt. ix. 14, 15. Moreover, these *Proper Collects* may be used for each day, with the following *Versicle* and *Response.*

V. Christ our Passover is sacrificed for us;
R. And He is the Propitiation for our sins.

Proper for Monday.

Almighty Father, Who hast given Thy only begotten Son to be unto us both a sacrifice for sin, as about this time, and also for an example of meek and patient suffering, and a mirror of righteousness and holiness of life; give us grace that we may always, and at this time especially, receive that His inestimable benefit with the utmost thankfulness of heart, and also daily endeavour ourselves to follow the blessed steps of His most holy life, and to be conformed to His death and sufferings, unto Thy eternal glory; through the same Jesus Christ our Lord. Amen.

Proper for Tuesday.

Almighty God and Father, Who didst manifestly glorify Thy Son, in the presence of three of His chosen disciples, just before the time He was appointed of Thee to suffer for the sins of mankind, and didst, with an audible voice, declare Him to be Thy well-beloved Son, in Whom Thou art well pleased; give us grace that we may both most devoutly and thankfully meditate thereupon, and may also, by Thy heavenly consolations and favours, be strengthened and encouraged to suffer for Thy name, all what, at any time, Thou shalt be pleased to call us unto; through the same Jesus Christ our Lord. Amen.

Proper for Wednesday.

O Lord God Almighty, Who, to redeem lost man-

kind, didst deliver up Thine only Son to be at this time betrayed and sold by one of His own disciples and familiar friends into the hands of His most malicious enemies, grant us, by the help of Thy Spirit, always to detest and abhor our own sins, which were no less the occasion of His death than the traitor Judas; and mercifully grant, also, that we may never fall from Thee, through covetousness or any other temptation, after our having tasted of the good word of life; but that we may stedfastly persevere unto the end, under all trials, in the fellowship of Thy Word and Spirit, and in the communion of all saints both in heaven and earth; through the same Jesus Christ our Lord. Amen.

Proper for Thursday.

Grant, O Lord, that as Thy Church doth this day devoutly and reverently commemorate Thy most holy supper, so we, with all the true members of it, may hereby, through a living faith and charity, verily and indeed partake of Thy most precious Body and Blood, together with all the benefits, till we come at length to sit down with Thee at Thy heavenly table, and drink that wine in Thy kingdom which rejoiceth the heart both of Thee and of all Thy saints; and as Thou didst also this day give us an example of Thy great and profound humility, by condescending to wash even the feet of Thy disciples, we beseech Thee to instil into our hearts the very same humility, and to cleanse and purify us from the filth of all our sins, that so we may receive from Thy hands the wedding garment, and after a short time of suffering here, may live and feast with Thee for ever, world without end. Amen.

Proper for Friday.

Almighty God, Who, by the Passion of our Lord Jesus Christ Thy Son, and by His most bitter and

meritorious Death upon the Cross, hast dissolved the hereditary death of sin, whereto the whole race of mankind succeeded; grant that we, being made conformable to His death by faith and patience, as by necessity we have born the image of the earthly nature, so, by sanctification, we may bear also the image of the Heavenly Grace, and so pass into that glory which Thou hast prepared for all Thy faithful ones that follow His steps; through the same Jesus Christ our Lord. Amen.

Proper for Saturday.

Grant, O Lord, that as we are baptized into the death of Thy Blessed Son our Saviour Jesus Christ, so, by continual mortifying of our corrupt affections, we may be buried with Him, and that through the grave and gate of death we may, by the quickening of His Spirit, pass to our joyful resurrection, for His merits, Who died, and was buried, and rose again for us, Thy Son Jesus Christ our Lord. Amen.

O God, Who settest open the entrance of Thy heavenly kingdom to all those that are regenerated by water and by the Holy Ghost, increase and nourish in us whom Thou hast graciously adopted in Baptism to be Thy children, and co-heirs with Thy Son our Lord in the same kingdom; that we, being cleansed by Him from all our sins, may be made meet to obtain all those promises which, by His Resurrection, (the memorial of which we are now preparing to celebrate) He hath sealed and ratified to us; and may glorify Him in Thee, and Thee in Him, by that Spirit in Whom alone we can be truly said to live, and to Whom, with Thee, and Thy Son our Saviour, for His great triumphs, be glory, honour and blessing, now, henceforth, and for ever, world without end. Amen.

Fasting Eves.

1. Come, let us take up our cross, and follow our Lord, setting before us the lively examples of the Apostles and Martyrs, and other great lights of His Church, [more particularly of N. whose blessed memory we are now called to celebrate.]

2. Come, let us watch unto prayer, as our Lord has commanded; let us now watch with Him, and faint not; let us now watch with them who walk in His steps, serving Him in hunger and thirst, labour and weariness, in watchings and fastings, with prayer and holy meditation.

3. Come, let us now separate ourselves from the world, and throw away the leaven thereof: that so we may keep the feast with the unleavened bread of sincerity and truth, in the fellowship of all the saints.

Antiphon for *Magnificat.*

Behold the Feast of *—— is at hand, let us timely prepare our hearts to entertain it; that so gracious a help to devotion may not be lost on us, and that our conversation and communion may be fixed above with Christ and all His saints.

* Here name the Festival, whether it be of our B. Lord, or of any Saint.

V. Before prayer prepare thy soul;
R. And be not as one that tempteth God.

Let us Pray.

O God, Who inspirest Thy Church to sanctify the year with festival memorials of our Blessed Saviour, and His most exemplary followers, and to excite, and introduce our devotions to each feast, by the wholesome discipline of a religious fast! grant us, Thy servants, we most humbly beseech Thee, brought again to the eve of ——, by this day's obedient mortification of our carnal appetites, to call in and

purify our souls, and fitly dispose them for the fruitful celebration of the approaching great solemnity, through our Lord Jesus Christ Thy Son, Who, with Thee and the Holy Ghost, liveth and reigneth, ever One God, world without end. Amen.

Here, also, may properly be used the *Collect* for *Family Vespers.*

¶ If it be the eve of some saint that is kept with fasting, then may be said before the *Collect* of the day,

V. In vain we commemorate the joys of the saints when we do not imitate their virtues.

R. In vain do we keep their feasts, if we practise not the self-denials and mortifications which helped to bring them to bliss.

Ember Days.

Antiphon.

The harvest is great, but the labourers are few; pray ye, therefore, the Lord of the harvest, that He would send forth labourers into His harvest.

V. How shall we hear without a preacher?

R. And how shall they preach unless they be sent?

Let us Pray.

O God, by Whose providence Thy Church, from ancient times, hast set apart four solemn seasons of conferring holy orders upon chosen persons, to supply the faithful with a succession of priests and deacons, and enjoined us all, with extraordinary devotions, to implore Thy special assistance to a work which so much concerns us all! Hear, we most humbly beseech Thee, Thy servants, who, by the mortification of our bodies, desire to increase the fervour of our

prayers. O give the bishops of our's, and of all other Churches, the grace of discerning spirits, that they may ordain only such as are indeed fit for their sacred functions; and grant us the grace of reverence, and due subjection to those so ordained, as truly sent by Thee for our edification, through our Lord Jesus Thy only Son, Who, with Thee, *etc.*

¶ Then follow *Friday Responsories* as at *Lauds*, if in the morning; and as at *Vespers*, if in the evening.

Rogation Days.

Antiphon.

"If you ask the Father anything in My name, He will give it you," says our Lord, Whose Word cannot fail. "If you ask, and receive not, it is because you ask amiss," saith St. James.

V. Father, Thou knowest we need all these things:

R. But more, by these our needs to be drawn to look up to Thee.

Let us Pray.

O God, Who, by Thy Church, hast ordained this solemn time of supplication for all our necessities! open, we beseech Thee, Thy gracious ears to the prayers Thou inspirest and drawest from our hearts; and by granting us those good things which Thy children, with humility and resignation, ask of Thee, their Heavenly Father, so encourage our devotion and obedience, and so increase our hope and love, that, transcending and looking beyond all particular goods, as which are safely to be trusted in the hand of Thy providence, our whole souls may thirst after Thee, and trust in Thee, Who art our All in all for

ever, through our Lord Jesus Christ Thy Son, Who, with Thee, *etc.*

Instead of the *Commemorations* end the *Lauds* with the *Litany*.

In Advent. On Wednesdays and Fridays.

INVITATORY.

Behold, the Lord cometh with ten thousands of His saints! Come, let us adore Him.

Antiphon.

1. Awake, awake, put on Thy strength, O my soul; shake thyself from the dust of the earth; arise, and meet thy Lord.

2. Behold, thy God cometh! put on thy garment of righteousness, and gird up thy loins; prepare to meet thy Saviour, O Zion.

3. The Lord is at hand, let us, therefore, be careful for nothing; let us judge nothing before the time. The hidden things of darkness will He bring to light, and the counsels of all hearts will He manifest, and His saints shall have praise of Him. Alleluja.

Antiphon for *Benedictus* and *Magnificat.*

Come, O Thou Sun of Righteousness, the most beautiful and true Light, whereof this light of the visible sun is but a shadow, shine in our darkness: O come forth out of Thy chamber as a bridegroom.

V. Let nothing hide itself from the light of Thy truth.

R. Let there be nothing hid from the heat of Thy love.

Let us Pray.

Grant, O God, we beseech Thee, unto us and Thy whole family, for which Thy Son our Lord Jesus Christ came into our flesh, that we may so cast away at this time the works of darkness, and daily endeavour to follow the blessed steps of His most holy life, walking here in His light, that when He shall come again we may be found an acceptable people in Thy sight, being renewed after His image; and so may be raised up to life and light everlasting, through Him Who liveth and reigneth, with Thee and the Holy Ghost, now and ever. Amen.

A *Collect* to be said in the time of War. Taken out of a *Latin* * Manual of Prayers which was printed at Lyons, under the reign of Francis I., when he was in war with the Emperor Charles V.

Use this before a Battle.

Omnipotent King of hosts, the Lord of Sabaoth, Who, by Thy angels, for that end appointed, dost administer both war and peace to the provinces by Thee put under their charge; and Who didst give unto David, a stripling, both courage and strength, so that a little one, unarmed also, and unexpert in war, should engage with his sling the great giant Goliah, and him overcome therewith; we beseech Thee, if our cause be just, and if we have not engaged in this war, but are forced to it against our wills, that then Thou wouldest, in the first place, be pleased to turn the hearts of our enemies to an earnest desire and pursuit after peace, that there may be no spilling of Christian blood upon the earth; or else, that Thou

* Precationes Christianæ, p. 250 Lugduni, sub scuto Coloniensi excudebat Joannes Frellonius. 1548. 12mo. 16mo.

wouldest cast such a dread and terror upon them, as may confound them utterly, even then when there is for it no visible reason; or at least, that with as little loss of blood, and as little damage to the innocent as can be, the victory may accrue unto those whose cause shall be of Thee the best aprpoved; that so, the war being speedily ended, we may together all, with one heart, sing triumphant hymns unto Thee, Who reignest in all, and over all, God blessed for ever. Amen.

Proper in Perils either at Sea or Land.

1. O Saviour of the world, Who, by Thy Cross and precious blood, hast redeemed us, save us and help us, we humbly beseech Thee, O Lord.

2. In the midst of life we are in death; and of whom may we seek for succour, but of Thee, O Lord, Who for our sins art justly displeased. Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, if Thou slay us now, yet deliver us not into the bitter pains of eternal death. But spare us, good Lord; spare Thy people, whom Thou hast redeemed with Thy most precious Blood.

3. O spare me a little, before I go hence, and am no more seen. O Lord, help and deliver me for Thy name sake. O Lamb of God, That takest away the sins of the world, have mercy upon me, and save me.

O God, make speed to save me: O Lord, make haste to help me. O Lord, hear: O Christ, hear. Help me, O God my Saviour; and for the glory of Thy name deliver me. Deliver me, O Lord, from this evil; and, if it be possible, let this pass from me; yet not my will, but Thy will be done, now and ever. Amen. Our Father, *etc.*

Lord, help, or we perish. Arise, O Lord, help and deliver us for Thy name sake. Arise, Lord

Jesu, arise, help and deliver for Thine honour. By Thine Agony and bloody Sweat, by Thy Cross and Passion, by Thy precious Death, and all the merits thereof, Lord Jesu, deliver me: deliver Thy servants that cry unto Thee; and suffer not me or them, at our last hour, for any pains of death, to fall from Thee. Thou art my hope, and my strong-hold: in Thee will I trust at this time, and evermore. Amen.

If there be opportunity, here repeat, in faith, the 91st *Psalm*.

THE END.